

# THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 1 March 1894

Number 9

## CONTENTS

<b>EDITORIAL:</b>	
Paragraphs	298
The Boston Municipal League	294
Help from History	294
The Canadian Solution	294
The Different Methods of the Spirit	295
Week in Review	295
In Brief	297
<b>STAFF CORRESPONDENCE:</b>	
Boston	298
The Interior	298
London	299
<b>CURRENT THOUGHT</b>	300
<b>CONTRIBUTIONS:</b>	
Between the Lights—a poem. Mary Thacher Higginson	289
The Recently Discovered "Libellus." Prof. E. C. Smyth, D. D.	300
Wonderford's Career. Rev. Gerald Stanley Lee	301
Order of Morning Service, Continued. Rev. A. H. Quint, D. D.	302
Four Testimonies. Rev. C. H. Patton	303
The Examination of Candidates. Rev. R. W. Brokaw	303
The Tuskegee Negro Conference. Alice M. Bacon	317
<b>THE HOME:</b>	
The Cope of the House—a selected poem	304
Mrs. Margaret E. Sangster	304
To a Bride. Kate Upson Clark	305
An Industrial Art Success at Keswick. O. M. E. Rowe	305
A Plea for Quiet Home Life. A Mother	306
The Little Orphan of Nazareth. Cornelia M. Parsons	306
Sunday Occupations for Boys and Girls. Mrs. Clara Smith Colton	307
Conversation Corner. Mr. Martin	308
<b>THE SUNDAY SCHOOL—Lesson for March 11</b>	309
Y. P. S. C. E.—Topic, March 11-17	310
<b>PROGRESS OF THE KINGDOM</b>	310
<b>LITERATURE</b>	311
<b>NEWS FROM THE CHURCHES:</b>	
The Revival in Brooklyn	314
From the Distant Northwest	314
<b>MISCELLANEOUS:</b>	
Boston Congregational Club	291
Woman's Board Prayer Meeting	313
Education	313
The Business Outlook	318
Christian Endeavor Notes	318
Notices	320
Boston Ministers' Meeting	322
Boston Monday Lectureship	323

## THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816; The Congregationalist, 1849.

PER COPY, 6 CENTS. PER YEAR IN ADVANCE, \$3.00.  
IF PAYMENT IS DELAYED, \$3.50.

ONE OLD AND ONE NEW SUBSCRIPTION, \$3.00.

CLUB OF FIVE, ONE AT LEAST BEING NEW, \$10.00.

On Trial, 6 Months, \$1.00; 3 months, 25 cents.

RECEIPTS for subscriptions are indicated by the date of expiration following the subscriber's address, as printed upon the paper. If a special receipt is wanted a stamp should be sent with remittance.  
DISCONTINUANCES.—Papers are continued until there is a specific order to stop, in connection with which all arrearages must be paid; but such an order can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch; 11 inches to the column. Discounts according to amount of contract.  
READING NOTICES, headed nonpareil, 50 cents per line, each insertion, net.

W. L. GREENE & CO., Proprietors, Boston.

Entered at Boston as second-class mail matter.



### BETWEEN THE LIGHTS.

BY MARY THACHER HIGGINSON.

ALL through the silent night,  
When tired men are sleeping,  
And children dream,  
And stars our hopes are keeping,  
And stars our hopes are keeping,  
The wayside lamp is bright,  
And throws its gleam  
On homes of joy and weeping.

Slowly the radiant day  
Left all the world repining  
(Thus droops the rose  
When summer is declining).  
Ere dawn the wayside ray  
More swiftly goes—  
Vanished the friendly shining!

'Tis that the lonely night  
Its brief farewell is taking.  
The glimmer dies  
Because the earth is waking.  
Darkness prepares for flight,  
Though timid eyes  
See not that morn is breaking.



## Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

CLARK—In Rockville, Feb. 19, Mrs. Elizabeth A. Clark, aged 81 yrs.  
KIDDER—In Lowell, Feb. 15, Samuel Kidder, aged 72 yrs.  
LIBBY—In Scarborough, Me., Jan. 29, Deacon Simon Libby.  
MASON—In Newton, Jan. 21, Sara Bretone, youngest daughter of the late John Wilkinson of New Haven, Ct., and wife of George A. Mason of Newton, aged 25 yrs., 3 mos. Funeral from the Howard Avenue Congregational Church, New Haven, Wednesday, Jan. 24, and burial in the family lot at Evergreen Cemetery.  
NORTH—In Berlin, Ct., Jan. 14, of pneumonia, Deacon Alfred North, aged 82 yrs.  
PORTER—In South Paris, Me., Miss Mary Ann Porter, for fifty-four years a devoted and earnest church member.

## MISS LAVINIA FARNHAM.

Miss Farnham was born in North Andover, Aug. 16, 1806, and died in Winchester, Feb. 10, 1894, of pneumonia. The funeral services were held at Sunnyside, the residence of her nephew, Mr. George H. Gilbert, Feb. 14. An impressively sympathetic prayer was offered by Rev. B. F. Hamilton, D. D., who was for seven years her pastor in North Andover. Her pastor, Rev. D. A. Newton, then read the Scriptures and spoke with special fitness and affection of her beautiful life, which had so blessed Winchester during the last four years. Rev. J. L. Withrow, D. D., her former pastor at Park Street Church, Boston, who had come from Chicago to attend the funeral, spoke out of a full heart of the graces which adorned her character. Since his early infancy Miss Farnham had filled the place of mother to her nephew, Mr. Gilbert, and ever since he reached man's estate he has unsparingly devoted both money and time to her utmost comfort. Never was a home more fitly named. It was sunny without and sunny within, and Aunt Lavinia was a chief source of its light and warmth. It seemed as natural for her to shine as it is for the light. Meanwhile, the atmosphere of her life was so loving that there was as much warmth as radiance. It may be safely said that she never made the hearts of her friends sad until she passed into the sleep from which they could not awake her, because she had heard the call to come up higher, where she has seen "the King in His beauty."

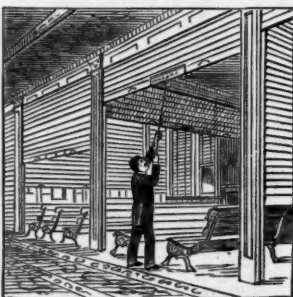
Miss Farnham was the last of the original members of the North Andover church, formed in September, 1824, and memorial services for her were held at that church Sunday morning, Feb. 25, conducted by the pastor, Rev. Henry E. Barnes, D. D., who paid a beautiful tribute to her saintly memory. J. L. W.

## Horsford's Acid Phosphate

For the Tired Brain  
from over-exertion. Try it.

## JAMES C. WILSON,

Patentee and Manufacturer,  
74 West 23d Street, New York.  
Send 3 two-cent stamps for illustrated catalogue.



## ROLLING PARTITIONS

For dividing Churches and Schools. Sound proof and air-tight. In various kinds of wood. 500 churches of various denominations are using them.

## VENETIAN BLINDS IN ALL WOODS.

FOR SHORTENING  
LONG LABOR,

—writing anything more times than one, get an

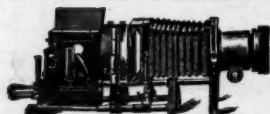
Edison  
Mimeograph,

—The Church Worker's Right Hand Helper.

In one hour's time it makes 1,000 exact copies of anything written with a pen or typewriter. Anybody can operate it. Write for catalogue and samples of work.

Various sizes—\$12 to \$20.  
A. B. DICK CO., Sole Makers,  
152-154 Lake Street, — CHICAGO.

**MAGIC Lanterns and Views**  
For Public Lectures, School, Church or Home. **World's Fair** and other interesting subjects. Send 3c. stamp for Catalogue.  
R. MARCY SCOPTICON CO., 1008 Walnut St., Philadelphia, Pa.

Criterion and Parabolon **MAGIC LANTERNS**

and Stereopticons, Oil, Lime, or Electric Light, Views of World's Fair, Scripture, Temperance and other subjects for profitable public lectures and private talks.

Catalogues free. **J. B. COLT & CO.** 16 Beekman St., New York.  
189 La Salle St., Chicago, Ill.

**EASTER MUSIC**

**EASTER SELECTIONS**, containing bright, new Carols, and a Responsive Service. Music by Celebrated Writers of Sunday-School Songs. Price 5 cents, post-paid.

**THE LIVING CHRIST.** Service of Song and Responses, prepared by J. E. HALL, Price, 5 cents post-paid. We call attention also to: "The Lord of Life," "The Risen Messiah," "He Lives," "Death's Conqueror," "The King of Love," "Savior Victorious," "Easter Morning, Etc.," Price, 5 cents each, post-paid.

## ●●● CANTATAS. ●●●

**UNDER THE PALMS.** By Butterworth and Root. Price 30 cents, post-paid.

**FLOWER PRAISE.** By Burnham and Root. Price, 20 cents, post-paid.

**FESTIVAL OF THE FLOWERS.** By Burnham and Root. Price 30 cts, post-paid.

**MUSICAL VISITOR.** for February, will contain Easter Anthems. Price, 15 cts. a copy.

Catalogue of Easter Music of every description mailed free on application. Address,

**THE JOHN CHURCH CO.,**

CINCINNATI, NEW YORK, CHICAGO.

## Hull's Easter Program,

## No. 2 New Series.

Price 5 cents: \$4.00 per hundred. If to be mailed send 50 cents per hundred extra for postage. "No. 1." Issued last year was a pronounced success. If you did not have that better send 10 cents for both numbers. We have six other popular Easter Services. Price as above. Catalogue free.

**ASA HULL,** 150 Nassau Street, NEW YORK.

## Songs of the Pentecost.

Edited by CHAS. E. GABRIEL and Rev. ISAAC NAYLOR.  
224 Pages, Single Copy, 30c., postpaid.  
Per doz., \$3, not prepaid; per hundred, \$25, not prepaid.  
GEO. HUGHES & CO. Publishers, 62 & 64 Bible House, N. Y.

## OUR NEW EASTER SERVICE

By the Rev. R. LOWRY,

Will be mailed on receipt of 5 cents.

## OUR NEW EASTER CAROLS

By Six Popular Composers,

Will be mailed on receipt of 5 cents.

**THE BIGLOW & MAIN CO.,**

215 Wabash Ave., Chicago, 75 East 9th St., New York.

**EASTER MUSIC**

**EASTER MORN—EASTER DAWN**  
—AFTER THREE DAYS—Three beautiful Easter services for the S. S. complete with resp. readings, recitations and carols, lib'd title pp.  
Price 5c. each. Spec. pp. THE NEW SONG free.  
Geo. F. Roesche & Co., 100 W. Madison St., Chicago, Ill.  
Please name this paper. —PLEASE!

## Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

**A Young Lady**, educated at one of the leading business colleges, would like a position as stenographer or typewriter, private secretary, or amanuensis to a literary or professional gentleman or lady, or as a teacher of shorthand and typewriting in a school of any sort. Is well educated, a good penman and composer, and can furnish the very best of references. Address A. B., Box 723, Spencer, Mass.

**Housekeeper.**—Wanted, position as housekeeper in private family by a Connecticut woman, familiar with housekeeping in all its details. Capable of taking entire charge. References given. Address Housekeeper, care Congregationalist.

**Training School for Nurses.**—North Adams Training School for Nurses. An opportunity for excellent training is offered by the North Adams Hospital to young women desiring to follow the profession of nursing. Apply to Mrs. A. W. Hunter, North Adams, Mass.

**S**

**CHEMERHORN'S TEACHERS' AGENCY.**

Oldest and best known in U. S.

Established, 1855.

3 EAST 14TH STREET, N. Y.

## THE FISK TEACHERS' AGENCIES,

4 Ashburton Pl., Boston, Mass.; New York, N. Y.; Chicago, Ill.; and Los Angeles, Cal. 100-page Agency Manual free. EVERETT O. FISK & CO.

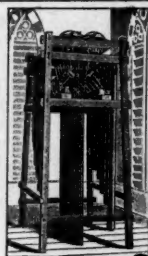
## ADIRONDACK SCHOOL FOR BOTH

Sexes has special offer to student; free tuition; not run for profit. Must send stamp; name Cong. Opportunity surprises you. No one need lack education. No. Granville, N. Y.

**BELLS**

Steel Alloy Church and School Bells. Send for Catalogue. **C. S. BELL & CO.,** Hillsboro, O.

## Church Equipment.

**TUBULAR CHIME BELLS**

Harrington Patents.  
Established in England.  
Introduced here.  
Lighter in Weight }  
Sweeter in Tone }  
Cheaper in Price }  
Than the ordinary bell  
Catalogue with full description.  
U. S. Tubular Bell Co.,  
Methuen, Mass.

**CHURCH SEATINGS**

FITTINGS COMPLETE FOR  
Halls and All Public Buildings.  
Illustrated Catalogues and Estimates furnished.  
**Andrews-Demarest Seating Co.** 108 E. 16th St., New York.

**Church Cushions**

Correspondence Solicited.

**Ostermoor & Co.,** 116 Elizabeth St., New York, N. Y.

**A. B. & E. L. SHAW,**

Established 1780.

Largest Manufacturers of

**PULPIT SUITS,**

27 SUDBURY ST., Boston, Mass.

Send 5c. stamp for new 100-page catalogue.

**CHURCH CARPETS.**

In connection with our wholesale business we are accustomed to sell CARPETS for use in CHURCHES at manufacturers' prices. We solicit correspondence.

**JOHN H. PRAY, SONS & CO.,**

Wholesale and Retail CARPETS and UPHOLSTERY,

658 Washington St., Opposite Boylston St., Boston.

**BAILEY'S**

Compound light-spreading Silver-plated Corrugated Glass REFLECTORS

A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free.

**BAILEY REFLECTOR CO.**

105 Park Ave., Pittsburgh, Pa.



FAVORABLY KNOWN SINCE 1826 **BELLS**

HAVE FURNISHED 25,000 BELLS

CHURCH, SCHOOL & OTHER

**MENEELY & CO.** PUREST, BEST

**WEST-TROY N. Y. BELL-METAL**

CHIMES, Etc. CATALOGUE & PRICES FREE.

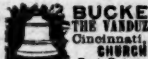
**Blake Bell Foundry**

Established in 1820

Successors to **WM. BLAKE & CO.**

Manufacture bells of every description, single or chimes of Copper and Tin. Address

**BLAKE BELL CO.,** Boston, Mass.

**BUCKEYE BELL FOUNDRY**

THE VANDEUSEN & TIFT CO., Best Ingot Copper

Cincinnati, Ohio, U. S. A. and E. India Tin

CHURCH BELLS, PEALS and CHIMES

Best Rotary Lube, Wheel and Friction Rollers.

Best Work & Satisfaction Guaranteed. Price, Terms, etc. Free.



**CINCINNATI BELL FOUNDRY**

**SOLE MAKERS OF THE BUCKEYE BELL**

FOR CHURCH, SCHOOL, FIRE ALARMS

Catalogue with 2500 testimonials. Prices and Terms Free.

THE LARGEST ESTABLISHMENT MANUFACTURING

**CHURCH BELLS** CHIMES

PUREST BELL METAL, COPPER AND TIN

Send for Catalogue.

**McSHANE BELL FOUNDRY, BALTIMORE, MD**



BOSTON CONGREGATIONAL CLUB.

The new administration took the helm last Monday evening and furnished a first-class meeting. President Jonathan A. Lane delivered a modest little inaugural address, in which he attributed his election to a rising sentiment in the community in favor of old age. The new executive committee proposed an innovation in the form of a contribution for the relief of the poor. The first suggestion was that this offering be made at the next meeting, but one or two brethren thought that it was best to strike while the iron was hot and the need sore, so the hats went around at once and gathered in \$259, which sum is to be expended through the City Missionary Society.

The first report of the outlook committee, presented by Rev. J. M. Dutton, moved out into a somewhat unfamiliar region, taking up the question of evangelists and expressing considerable doubt as to the wisdom of their employment by the churches. To that intimation Dr. Plumb responded, expressing his desire that the outlook committee find out what churches represented in the club had employed evangelists and with what results.

The main speakers of the evening turned attention to a region of the country which abounds in interesting phases of life, which were graphically and humorously described. President William G. Frost, who is spending a little time in this vicinity in the interests of Berea College and who preached Sunday at Shawmut Church, set forth in a ringing speech the resources of Kentucky, of which, even in a short residence there, he seems to have become an ardent admirer. The educational and moral needs of the State were portrayed in a way that brought out the imperative necessity of just such a noble institution as the one which he represents. Rev. W. E. Barton's racy recital of personal experiences among the mountain whites was keenly relished.

"The Congregationalist"

✠ SERVICES ✠

Issued semi-monthly. One complete service in each issue. Carefully prepared, reasonably short, embracing responsive readings, hymns and prayers, keyed to one central thought and adapted for use with or without a choir. An outline of each Service appears in the *Congregationalist*, and the Service immediately thereafter is issued as a convenient eight-page pamphlet, with the music printed in full as well as the hymns and readings.

100 copies, 60 cts., postpaid.

Less than 100 copies of one number, 1c. each.  
Cash must accompany order.

Yearly subscription, Series of 1893-94, 25 cents.

- 1, Thanksgiving. 2, Pilgrim Fathers.  
3, Christmastide. 4, New Year. 5-8—  
EVENTIDE SERVICES: 5, Forgiveness of Sins, 6, Trust in God, 7, Days of Thy Youth, 8, The House of Our God. 9, Passiontide. 10, Easter. 11-13, EVENTIDE SERVICES: 11 (ready 21 March), The Homeland, 12, Humility, 13, God in Nature. 14, The Way of Peace (Memorial). 15, Children's Sunday. 16, National.

THE CONGREGATIONALIST,

1 Somerset St., Boston.

Two New Books by  
Cunningham Geikie, D.D.

New Testament, Hours with the Bible.

THE GOSPELS: A companion to the "Life of Our Lord," with maps and illustrations. By CUNNINGHAM GEIKIE, D.D., LL.D. This is the first volume of the New Testament series of "Hours with the Bible," the well-known commentary by Dr. Geikie.

Published in style and size corresponding with the new edition of the Old Testament series. 12mo, \$1.50.

Landmarks of Old Testament History.

By Rev. CUNNINGHAM GEIKIE, D.D., LL.D. Studies in Bible history from time of Samuel to time of Malachi. 12mo, cloth, \$1.50.

A succession of brief, vivid pictures of Old Testament life.

BY THE SAME AUTHOR.

Hours with the Bible;

Or, the Scriptures in the light of modern knowledge. Old Testament series. Entirely new edition, revised and largely re-written. Printed from new plates, on special paper. Beautifully bound in maroon cloth, gilt lettering. 6 vols., in box, \$7.50.

"A work beyond criticism. It gives the concentrated results of many lines of investigation, and is in itself a whole library."—*The Churchman*.

The Holy Land and the Bible.

A Book of Scripture Illustrations Gathered in Palestine. A new edition thoroughly illustrated. 2 vols., \$5.00.

"It is full of intense interest from beginning to end, and is crowded full of information of the highest importance for the understanding and intelligent reading of the Holy Scriptures of both the Old and the New Testaments."

Supplied by Booksellers or by

JAMES POTT & CO., Publishers,  
114 Fifth Avenue, New York.

Successful Books.

By Prof. George D. Herron.

THE OUTLOOK ranks Dr. Herron with Maurice, Kingsley and Farrar of England, and Bishop Huntington and Dr. Washington Gladden of America, as one of the most eminent thinkers and writers of our times on Applied Christianity.

The Larger Christ. With introduction by Rev. JOSIAH STRONG. 12mo, cloth, gilt top, 75 cents.

"It is a fresh, strong, prophetic voice, calling the church to larger views and more complete Christliness."—Rev. John Henry Barrows.

"An unusually profound and quickening book."—*Congregationalist*.

The Call of the Cross. 12mo, cloth, 75 cents.

"This is not a book to be read carelessly. Thoughtful Christians will find in it a solemn message to the inmost soul."—*New York Observer*.

The Christian Society. 12mo, cloth, \$1.00. (In press.)

Dr. Herron's previous writings have been leading up to this work, which summarizes his sociological theories.

By Rev. F. B. Meyer.

"I do not know of any writer whose works on 'The Life More Abundant' I could more heartily recommend than those of Mr. Meyer."—REV. B. FAY MILLS.

Joshua, and the Land of Promise. By Rev. F. B. MEYER, B.A. Old Testament Heroes. 12mo, cloth, \$1.00.

Previous volumes of "Old Testament Heroes" are:

Moses Abraham Joseph Elijah Israel

"Reverent and thoughtful, and will point out to many a reader unsuspected truth and beauty in the Holy Scripture."—*Watchman*.

The Way into the Holiest: Expositions of the Epistle to the Hebrews. By Rev. F. B. MEYER, B.A. Expository Series. 12mo, cloth, \$1.00.

Previous volumes of "The Expository Series" are:

The Life and Light of Men: Expositions of John 1-11.

Tried by Fire: Exposition of First Epistle of Peter.

"These expositions have the character of all Mr. Meyer's writings. They combine devout insight into the rich resources of the Word of God with skill in adapting it to the spiritual needs of his readers. He is earnest, practical, personal."—*The Independent*.

Key Words of the Inner Life. By Rev. F. B. MEYER, B.A. The Christian Life Series. 18mo, cloth, 50 cents; white cloth, 60 cents.

Previous volumes of "The Christian Life Series" are:

The Future Tenses of the Blessed Life.

The Present Tenses of the Blessed Life.

The Shepherd Psalm.

Christian Life.

"Full of rich, ripe thought and strength and encouragement for the Christian heart."—*Christian at Work*.

"Earnest, devout, practical."—*Evangelist*.

Sent, postpaid, on receipt of price.

Fleming H. Revell Company  
NEW YORK CHICAGO TORONTO

For Sunday Schools

3 Distinct Courses PILGRIM Bible Studies

Course I. THE INTERNATIONAL LESSONS, for 1894.

Course II. STUDY OF THE LIFE OF CHRIST, in 52 lessons.

Course III. STUDY OF THE HISTORY OF ISRAEL, 2 years' course.

Course III. A STUDY OF THE HISTORY OF ISRAEL.

A two years' course, to be published in quarterly parts, beginning January 1, 1894. Four grades: Senior, Intermediate, Junior and Lesson Picture Cards. The first year covers the Bible history from the Creation to the coronation of Saul; the second year will trace the history of the Israelites from the beginning of the kingdom until the destruction of Jerusalem, A. D. 70.

Course II. A STUDY OF THE LIFE OF JESUS THE CHRIST.

In fifty-two lessons. In quarterly parts, or each grade (except cards) complete in one volume. Four grades: Senior, Intermediate, Junior, and Lesson Picture Cards.

Courses II and III follow the outline method, taking large portions of Scripture in a single lesson and studying them historically rather than textually. The arrangement of the material is chronological. Each lesson is handled in such a way as to give just the help absolutely necessary, and no more.

Course I. THE INTERNATIONAL LESSONS FOR 1894.

Six grades: the Teacher; Senior, Intermediate, Junior Quarterlies. Little Pilgrim Lesson Paper, Little Pilgrim Cards (pictures in colors).

THE INDUCTIVE METHOD, introduced into the Pilgrim Series of International Lesson Helps about three years ago, has had a fair trial and has proved a great success. The Lesson Questions and the Word and Phrase Studies are worthy of special notice, while the Lesson Work for the Week, Lesson Themes and Seek-Further Questions furnish special incentives for a thorough study of the lesson.

SEND FOR SAMPLES AND PRICE LISTS.

Congregational Sunday School and Publishing Society, Boston and Chicago



### FULL OF POINTS.

- The Tuileries under the  
Second Empire.  
The Anti-Catholic Crusade.  
The City Tramp.  
A Pilgrimage to Lourdes.  
The Madison Square Garden.  
An Original Manuscript  
by Major André.  
Mark Twain's  
"Pudd'nhead Wilson."  
Earthquakes  
and How to Measure Them.  
"The Imagination,"  
by James Russell Lowell.  
Philip Kearny,  
by the Comte de Paris.  
Edvard Grieg,  
by William Mason.  
Capital Stories, Etc., Etc.  
RICHLy ILLUSTRATED.

The resources of this prince of periodicals  
seem limitless.—BALTIMORE AMERICAN.

Ready Everywhere March 1st. 35 cents.  
Always issued on the first day of the month.

Published by  
THE CENTURY CO., NEW YORK.

## Letters on Baptism.

By Rev. EDMUND B. FAIRFIELD. Pp. 249,  
price 75 cents.

The author of these letters was an immersionist for more than a quarter of a century. Requested by a Baptist publishing house to prepare a book in defense of immersion, he set to work to gather his material, the result being that he investigated himself out of his belief. This volume contains the reasons for his change of views. Dr. Fairfield discusses the meaning of baptism, and clearly shows that its classical meaning of immersion is not its Scriptural meaning. His philological argument is strong, but not stronger than his argument from usage. Every passage in the Scriptures bearing upon the subject receives from him a full and candid treatment. His volume is certainly a noteworthy contribution to the subject. No one desiring to get at the truth can afford to miss reading it.

Congregational Sunday School & Publishing Society,  
BOSTON AND CHICAGO.

## The 1894 Columbias

are unhesitatingly pronounced by every one who has seen them to be the most attractive wheels ever offered to the public. Beautiful new designs, graceful, light, and strong to the last degree, and dressed with the incomparable Columbia finish, they are bound to "take."

We predict for the 1894 Columbias an instant and wonderful success. Get a catalogue and give your order early if you want one at the beginning of the season.

STANDARD PRICE, \$125.

POPE MFG. CO.,  
Boston, New York, Chicago, Hartford.

Catalogue free at our agencies, or  
mailed for two two-cent stamps.



## Macmillan & Co.'s New Books

### JUST PUBLISHED. SOCIAL EVOLUTION.

By BENJAMIN KIDD. 8vo, \$2.50.

In "Social Evolution" Mr. Kidd treats of the various social problems that are now pressing for solution. "With striking clearness," says *Book Reviews* for March, "he states the case as it stands." Broadly, the question he sets himself to answer, is "whether there is to be peace or war in the future of humanity. . . . One of the most interesting features of Mr. Kidd's valuable work is his opinion of the place which religious beliefs are destined to fill in the future. He attacks the point in a spirit of courageous inquiry that contrasts with the attitude taken by men of science, while it compares favorably with the position assumed by modern thinkers.

Mr. Zangwill's New Book.

### The King of Schnorrers. Grotesques and Fantasies.

By I. ZANGWILL, author of "Children of the Ghetto," "The Old Maid's Club," "Merely Mary Ann," etc. With numerous illustrations. 12mo, \$1.50.

\*In "The King of the Schnorrers" Mr. Zangwill attempts a delineation of the Jewish "Schnorrer" of tradition—a personage "as unique among beggars as Israel among nations." The author conducts his hero through a number of amusing adventures, recounting these in that vivid style familiar to his readers. Some of the shorter stories in the volume are tragic and some comic, Mr. Zangwill playfully delegating to the critic the task of "determining which is which."

### The Delectable Duchy.

STORIES, STUDIES, AND SKETCHES.

By A. T. QUILLER-COUCH, author of "Noughts and Crosses," "The Blue Pavilions," etc. 12mo, \$1.00.

PROF. J. NORMAN LOCKYER'S NEW AND IMPORTANT WORK.

### THE DAWN OF ASTRONOMY.

A STUDY OF THE TEMPLE WORSHIP AND MYTHOLOGY OF THE ANCIENT EGYPTIANS.

With numerous illustrations and full-page plates. By J. NORMAN LOCKYER, F.R.S., author of "The Meteoritic Hypothesis," "The Chemistry of the Sun," etc. Royal 8vo, \$5.00.

"This work of the great English astronomer is of most fascinating interest, and it is profusely and appropriately illustrated. The field which is covered is a new one, but it is one which should be fully investigated. The style is clear and graphic, and the publishers have given this great work a fitting setting."—*Boston Daily Advertiser*.

Just Published.

### Pain, Pleasure, and Æsthetics.

An Essay concerning the Psychology of Pain and Pleasure, with special reference to Æsthetics. By HENRY RUTGERS MARSHALL, M.A. 8vo, \$3.00.

New Volume in the Dikttante Library.

### Oliver Wendell Holmes.

By WALTER JERROLD. With a Portrait. 16mo, crocodile cloth, 90 cents.

MACMILLAN & CO., 66 Fifth Avenue, New York.

### The Lovers' Lexicon.

A Handbook for Novelists, Playwrights, Philosophers, and Minor Poets; but especially for the enamoured. By FREDERICK GREENWOOD. Crown 8vo, \$1.50.

Third Edition Just Ready.

### Seventy Years of Irish Life.

Being the Recollections of W. R. LE FANU. One vol., crown 8vo, cloth, gilt top, \$1.75.

### The Memories of Dean Hole.

With illustrations from original sketches by LEECH and THACKERAY, and a portrait of the author. Twelfth thousand. 12mo, cloth, \$2.25.

New Volume in the Ethical Library.

### Short Studies in Character.

By SOPHIE BRYANT, D.Sc., Lond. 12mo, \$1.50.

New Book by the Bishop of Ripon.

### Twilight Dreams.

By Rev. W. B. CARPENTER, D.D., D.C.L., Bishop of Ripon. 12mo, \$1.00.

"Beautiful as a poem; now an allegory, now a parable."—*Living Church*.

"The best element in them is their deep and vigorous spirituality."—*The Outlook*.

HOUGHTON, MIFFLIN & CO.'S

### NEW BOOKS.

#### Cartier to Frontenac.

A study of Geographical Discovery in the interior of North America in its Historical Relations, 1534-1700; with full cartographical illustrations from contemporary sources. By JUSTIN WINSON, author of "Columbus," editor of "Narrative and Critical History of America." 8vo, \$4.00.

A book of great value on account of its abundant contributions to our knowledge of American history and geography.

#### In Exile, and Other Stories.

A tasteful volume of excellent short stories, by MARY HALLOCK FOOTE, author of "The Chosen Valley," "The Led-Horse Claim," "John Bodewin's Testimony," "The Last Assembly Hall," etc. 16mo, \$1.25.

#### A Poet's Portfolio: Later Readings.

By WILLIAM WETMORE STORY, author of "Roba di Roma," "Fiammetta," etc. 18mo, parchment paper or cloth, \$1.00.

A delightful little book like Mr. Story's "He and She,"—a collection of charming lyrics strung on the silver thread of an entertaining conversation.

Sold by all booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., Boston.

## Lenten Services

### "The Congregationalist" .. SERVICES ..

No. 5, FORGIVENESS OF SINS.

No. 6, TRUST IN GOD.

No. 7, DAYS OF THY YOUTH.

No. 8, HOUSE OF OUR GOD.

No. 9, PASSIONTIDE.

No. 10, EASTER.

100 Copies, with Music, 8 p., 60c.

Less than 100 copies of one number, 1 cent each.

THE CONGREGATIONALIST,  
BOSTON.



# THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 1 March 1894

Number 9

**OUR \$4.00 BIBLE FREE** to any old subscriber who sends his own renewal and one new name with \$6.00, or the *Congregationalist* one year (to an old or new subscriber) and a copy of the Bible for \$5.00. Wallace's *PRINCE OF INDIA* (2 vols., \$2.50) also furnished upon the above terms.

✱ **THE CONGREGATIONAL SERVICES.** ✱  
Price, 1 cent each; 100 copies, 60 cents, postpaid.  
Nos. 5-8, **EVENTIDE SERVICES:** 5, The Forgiveness of Sins; 6, Trust in God; 7, The Days of Thy Youth; 8, The House of Our God; 9, Passiontide; 10, Easter; Nos. 11-13, **EVENTIDE SERVICES:** 11, The Homeland; 12, Humility; 13, God in Nature; 14, The Way of Peace (Memorial); 15, Children's Sunday; 16, National.

Many churches of our order find it advantageous to arrange for a special series of Sunday evening services at this time of the year leading up to Easter Sunday, 25 March. Services Nos. 5-10 will be found well adapted to such a plan. No. 9 should be used on the evening of 18 March, and also at the regular midweek service of the church, or at a Good Friday service. The Service will gain by this double use and the interest will be deepened.

"We join with the rest in cordial approval of the services."—Wis.

"We are enjoying the services more, with increasing audiences."—O.

"Very satisfactory—not to be surpassed."—N. H.

"Just the thing. They fill an aching void—solving the problem of the evening service."—Wyo.

✱ **THE CONGREGATIONALIST HANDBOOK.** ✱  
Price, 4 cents each; 100 copies, \$1.25, postpaid.

We continue to receive favorable comments upon this year's list of prayer meeting topics, the feature of sub-topics being especially approved, while the Pastor's Suggestions as they appear week by week in the *Congregationalist* are pronounced pertinent and helpful. No. 2 of the Handbook Series will be ready April 1, and will be devoted to the Forward Movements in which our churches are just now so much interested. Yearly subscription to the Handbook Series, 15 cents.

## ✱ FORM OF ADMISSION. ✱

To meet the demand already manifesting itself for the new form of admission to the church, printed last week, we have issued a neat eight-page leaflet, which will be sent, postpaid, for three cents; 10 copies, 25 cents; 100 copies, \$2.00. Churches contemplating any change in their method of receiving new members should examine carefully this form, prepared by a competent and representative committee of the National Council.

**T**HE Salvation Army evidently has outlived persecution and reproach. Where formerly it marched in constant danger of missiles it now has, as at its big rally in Boston last week, police escortage. By sheer devotion to the work of reclaiming the outcast it has won the respect of those to whom its sensational methods seemed at first decidedly objectionable. Its representatives are gladly heard by our churches, and their enthusiasm and utter absorption in the Master's work have been at once a rebuke and a spur to many Christians. It will be interesting to note how greater prosperity and more general recognition will affect the army. It has thriven in the face of adversity. Will it preserve its same simple, fraternal and intensely evangelistic spirit, now that it has virtually taken its place among the distinctive and honored religious forces of the day? We believe that it will, because it relies on God and loves men with a Christlike passion.

The commemoration of Washington's birthday last week was the occasion of many lessons of patriotism in the public schools, as important as any that are taught there. It was a sight to stir the blood to

see the boys and girls of mingled nationalities salute the flag of our country and celebrate, in songs and declamations, the blessings of liberty which its folds protect. Never were such lessons more needed than now, when too many are being persuaded that the laws which guard our freedom are hostile to it. Our greatest danger as a nation is from ignorant multitudes, who are being persuaded by unscrupulous leaders that they can relieve their poverty by trampling on the rights of others, and that the government in which they share is their foe rather than their protector and ought to be made their servant. In the public school the love of country ought always to have a foremost place. If on that subject division of opinion, such as makes it impossible to teach religion in the schools, should ever put patriotism under ban in them the peace of our land would soon end. Of the forty-six States and Territories seven do not see enough significance in the birthday of the Father of Our Country to make it a legal holiday. Vermont, Iowa and New Mexico share with Kansas in this neglect. Does not the last named State need especially at this time a day devoted to the consideration of patriotism?

President Eliot of Harvard will win the gratitude of many for his plain utterances on the subject of college athletics, even though his conclusions may not all be approved. Athletics, good in themselves, have come to be more than a recreation, more than a means of physical development, in many of our schools and colleges. They have come to be a profession and, in some instances, a craze. When a brutal prize fighter is entertained with adulation, dined and wine by the students of our two oldest universities, it is quite time to call a halt. The football games between colleges, held in the neighborhood of great cities, have become contests which brutalize the chief actors and demoralize the crowds of spectators. They have become, though perhaps not yet as extensively, as truly the resorts of gamblers as the race tracks, which are under the ban of law. If, by limiting the contests to "college fields belonging to one of the competitors in college towns," and by the other restrictions which President Eliot suggests, the evils which have become flagrantly associated with inter-collegiate athletic contests can be eliminated, all will rejoice, for athletic games, apart from these evils, are in many ways an advantage to the students. But their abuse has called forth general remonstrance even from those who most delight in the sports, and college athletics have in recent years been rapidly approaching the point where they would become a national misfortune.

Ministers will have a hard time if they try to please all tastes in their preaching. A few days ago a business man said to his pastor: "We business men are so tired out at the end of the week that when we come

to church Sunday morning we can't stand a deeply thought out and intellectual sermon. What we want is a simple application of the gospel to our ordinary duties." A few days after another business man remarked to the same pastor: "You ministers make a great mistake when you think we business men enjoy what are called simple sermons. We are so busy all the week that we have no time to read or think on the great themes of life, and so we look forward eagerly to Sunday when we can hear about these things from the minister. The sermons which are the greatest refreshment to me are the intellectual ones." In the town where this same minister is living his perplexed life are two local papers. One criticises the minister for not sticking to "the old gospel," while the other editor says he does not go to church because the minister is always "harping on the crucifixion." "Now," says he, "if he would take up living, nineteenth century themes, such as socialism and the income tax, I would go and hear him." Poor man! (The minister, we mean.)

Some degree of self-government is essential to the prosperity of a college community, and the more the students show that they can be trusted to govern themselves the greater the success of the college. Recent events, however, indicate that the wisdom of college faculties in administering discipline was never more heavily taxed than now. The authorities of Tufts have dismissed three members of the sophomore class, suspended a vote of dismissal over eleven others for a year, declared that seven more have forfeited their regular standing, and reprimanded four others. We are glad to note that the class voted their disapproval of the conduct for which these punishments were inflicted. The sophomores of Cornell University one night last week discharged a quantity of chlorine gas in a dining-hall where the freshman class was having a banquet, and nearly suffocated a large number. The act of mischief resulted in the death of one person and the serious injury of several others. Such lawlessness deserves severe punishment. A difficulty between the faculty of Amherst and the senate has led to a serious condition of affairs which affects the entire college. The senate is a body of students which participates in the college government. That body claims that its rights have been disregarded by the action of the faculty in expelling a student without consulting the senate. The faculty claims that this is one of the cases in which it alone is competent to pass judgment, and the strained relations, unless soon relieved, cannot but result in injury to the intellectual and religious life of the college. The problems of government in these institutions, where the legislators of the future are being trained, though less prominent in the public mind, are not less important than those which are being discussed in the national halls of legislation.

### THE BOSTON MUNICIPAL LEAGUE.

This new institution, from which so important results are looked for by the friends of good government, was permanently organized, Feb. 21, by the choice of Samuel B. Capen as president, Hon. Robert Treat Paine and others as vice-presidents, Edwin D. Mead as secretary and an executive and membership committee. This Boston plan is so different from those proposed for other cities, so simple in its method and capable of such universal adaptation, that it seems fitting to call attention to the history of the movement and explain its methods somewhat in detail.

In March, 1892, Mr. Capen, in an address before the Boston Congregational Club, called attention to the perils in our great cities because of the presence in official life of so many incompetent, and even unscrupulous, men. He noted the decay of public spirit and the apathy of our most intelligent citizens. He dwelt on the necessity, in order to counteract these evils, of an organization or federation of the moral influences of the city, declaring that "we must meet combinations of evil with combinations of good." He proposed the organization among Boston Congregationalists of a society with municipal reform as one of its special objects, which should invite other similar organizations to join in the movement. The suggestion was cordially received by the club, the movement was heartily indorsed by the press and a portion of the address was printed in our issue of April 28, 1892, and afterwards published as a leaflet, both by the *Congregationalist* and the Massachusetts Society for the Promotion of Good Citizenship.

Within a few weeks from that time the organization of Boston Congregationalists was formed under the title of the Pilgrim Association, and Mr. Capen was chosen its first president. At its first meeting he was instructed to ask the various religious, civic and philanthropic organizations in the city to select committees and enter into this federation for good city government. By public addresses and by personal work these various organizations throughout the city have been enlisted in this movement. In December last the constitution was adopted and now the league has become permanently organized.

The objects of the league are clearly stated in its constitution, namely: To discuss and shape public opinion upon all questions which relate to the proper government of our cities; to separate municipal politics from those of the state and nation; to secure the nomination and election to municipal office solely of men for their fitness for the office, and to federate for this purpose the moral forces of the city. The league is to be absolutely non-partisan, recognizing no differences of race or creed, but all having sympathy with its purposes are alike eligible for membership. In order to keep in close touch with the moral sentiment in the community, preference in membership is given to members of our existing religious, civic, philanthropic, business and labor organizations. To prevent the league from ever falling into the hands of any particular body the constitution provides that no organization shall be entitled to more than seven members in the league, and no organization can have more than one member upon either the executive or membership committee. To prevent its management from ever falling into the hands of any par-

ticular set of men, it is provided that there shall be at least two new members chosen upon the executive and membership committees each year. Its membership for the present has been limited to 200, and it is believed that because of this organizations will be more likely to select their best men, and that a club of a limited membership is more likely to discuss wisely questions of public interest than can possibly be done in a larger body. Mr. Capen's inaugural address, stating somewhat at length what the league hopes to do, its limitations, etc., was given in full in the *Transcript* of Feb. 23, and the league is to have it printed in tract form for distribution.

The league now numbers about one hundred and thirty-five members, and about fifteen more were proposed at the last meeting. It includes representative men from every religious denomination in the city, both Protestant and Catholic, and also delegates from various civic, philanthropic and business organizations, and a representation from some of the labor organizations in the city will probably be proposed at the next meeting. Among its members are already some of our best known and most respected citizens, who are always in the front rank wherever the good interests of the city of Boston are to be considered. One of the best features of the movement is the interest which has been taken in it by so many Christian young men. The Boston Christian Endeavor Union is represented by seven members and the Epworth League also has its quota.

This whole plan seems so simple that it is capable of being copied in almost any city. We note with satisfaction that all over the country there seems to be a revival of patriotism, and a determination on the part of Christian men to do their duty better than in the past. The method of the new league is through agitation and organization, without which nothing can ever be accomplished. The "machine" must be matched by the league. Mr. Capen has well stated the difference between them: "The league has moral convictions; the machine has none. One is like a fountain and lives to bless; the other is like a sponge and sucks everything to itself. One is light; the other is darkness."

### HELP FROM HISTORY.

We lately published an amusing incident told by our New York correspondent. A minister read an essay, a few weeks ago, before the Clerical Union, which made a profound impression. It treated of a subject on which all wanted information and wanted it disseminated. By unanimous vote he was requested to publish it. Then the minister confessed that he had had it printed some weeks before and had sent a copy to each person present. The inference was inevitable that every copy had found its way into the wastebasket unexamined.

We have not seldom had similar requests for help from those who have chosen to be helpless. Two weeks since the Christian Endeavor societies considered the question, What Does Our Denomination Stand For? There seemed to be many more asking the question than there were persons ready and competent to answer it. Yet a Congregationalist who cannot clearly state what Congregationalism is, what it has done in establishing freedom in this country and how it represents the teachings of Christ both as to doctrine and church government, cannot be

serving his denomination nor his Master as he ought to serve them. He must, also, have persistently ignored much choice literature which ought, at least, to be in the library of every minister and of every Sunday school.

Perhaps this topic of the Christian Endeavor Society will prompt a good many pastors to instruct their people on this very important matter. It is to be regretted that many criticisms on the Puritans in books, newspapers and speeches have to be met by the silent ignorance of their descendants and of those who owe to the Puritans the free institutions which are our common pride. We suggest that ministers might find material for a fruitful series of sermons in the biographies of leading men in the Congregational denomination from its revival in modern times to the present day. The entire period is covered by the lives of John Robinson, John Cotton, Increase Mather, Cotton Mather, Jonathan Edwards, Nathaniel Emmons and Horace Bushnell. Separate biographies of most of these distinguished men have been written, while their deeds are also recorded in such books as Bacon's *Genesis* of the New England Churches, and Palfrey's *History of New England*. Of course the series might be enriched by the addition of other names, like William Brewster, Thomas Hooker, Thomas Prince and Timothy Dwight. But in seven discourses any minister may present the salient points of Congregational history and illustrate the development of Congregational principles. These seven names would also furnish themes of surpassing interest for reading circles, and they would not be out of place as topics for Bible classes. Every one is made a better Christian by being helped to know what he inherits in the denomination to which he has joined himself.

### THE CANADIAN SOLUTION.

The Canadian method of handling the question of public and sectarian schools is often pressed upon our attention as a satisfactory solution of the difficulty we are facing in the objections of the Roman Catholics to our existing system of public education. In Canada dissatisfied parents are allowed, under certain restrictions, to divert the amount of their taxes to the support of denominational schools. In practice the tendency is to build up sectarian schools everywhere, and to emphasize religious prejudices from the very beginning of the child's life.

The insuperable objection to this plan is that it threatens the unity of the nation. The type of our national character is still being modified by the new elements in our heterogeneous population. It can only be unified through national control of primary education in schools where differences of home prejudice and custom are modified by the pressure of a common training and where all stand upon a common footing as Americans. It is, indeed, the continuance of racial prejudice and misunderstanding which most threatens the unity of our people. It is the absence of a true national spirit, caused by the perpetuation of race prejudice and religious hate, which most retards the development of Canada, and has made the tone of thought in its provinces essentially provincial. If we are one people—as the Canadians have never been—it is largely because our children have been brought together in the common schools, and have learned to respect and have faith



in each other in spite of differences. The public school has made the unity of the nation possible, and this is a service which we can neither forget nor forego.

In sparsely settled regions any system of public instruction is put to the severest test, and divided schools prove to be inefficient schools, with an unwholesome emphasis upon sectarian divisions. Any one who wishes to study the question from the Canadian point of view should do so, not in the cities, but in the rural neighborhoods, and in Quebec rather than in Ontario. One of the most striking illustrations of the results of the system may be found in that fringe of settlements along the north shore of the Bay of Chaleur, where the fishing and farming villages have maintained for a century, unchanged, the racial characteristics of the first comers, without mingling and with more or less of open dislike and distrust. An isolated Scotch farmer sends his children past a French-speaking school in the French village and an English-speaking Roman Catholic school in an Irish village to the Scotch Protestant school more than three miles away. The children grow up in the narrowest provincialism, and the growth of a true national life, enriched with the best elements of diverse racial character, fails altogether. Canada is a name. The old world divisions and dislikes are permanent realities. And what is true of the extreme provincialism of this particular locality is true, we believe, in a modified degree, of many other parts of rural Canada, and is true largely because of that Canadian handling of the public educational fund which is proposed to us as a better method than our own.

This hardening of old racial types and prejudices, this hindrance to the growth of a homogeneous people, is, we suppose, the ideal of a party in the Roman Catholic Church, that party whose belief not long ago went by the name of Cabensism. It is not the ideal of the progressive Roman Catholics, we are glad to know, and it is utterly opposed to all our hopes and wishes.

The public school question, so far as it exists among us, arises from the distrust of their own cause in men who fear the mingling of the races lest their narrow type of thought should not survive the contact. We regret that so many are dissatisfied, but we cannot consent to give up the community of a national life, conscious of unity amid all divergencies, for a plan which emphasizes difference and dislike in the thoughts of little children, and divides the one broad river of national life at its very beginning into a dozen narrow streams. So far as we are concerned the solution afforded by the Canadian system is no solution at all. It is the least fitted of all possible systems for a nation made up of diverse elements in the formative period of its life.

#### THE DIFFERENT METHODS OF THE SPIRIT.

They depend upon the person to be impressed. Some can be reached most effectively in ways which would repel others. They depend upon the object to be accomplished. In one instance the Spirit aims to convict and convert, in another to enlighten, in another to warn, in another to guide in service. They depend upon the time and the circumstances. Paul and Silas in prison at Philippi and Paul on Mars' hill needed different kinds of divine suggestion in order to do the same general work.

The methods of the Spirit therefore are various. He convicts of sin, He directs as to duty, He assures us of adoption, and He renders any other spiritual aid which He perceives a soul to need. He comes very close to humanity and abounds in tender ministrations. He is God revealing Himself no longer through Jesus Christ but in inspiration and help to every willing heart, and it is Jesus Himself who declared that it would be better for us that He should depart in order that the peculiar service of the Spirit for men might begin.

The methods of the Spirit show definite respect to human individuality. God has established this law and always respects it. No two human hearts or lives are precisely alike in other respects and no two sustain exactly the same relations in detail to the work of the Holy Spirit. We can aid one another by our suggestions, we can set forth general principles of divine truth and spiritual experience which are of value to our friends, but we cannot safely expect to follow literally in the footsteps of others or to see others walking accurately in our own.

The methods of the Spirit at present are more diverse than ever before. Some of them often seem questionable and men ask if indeed the Spirit be in them. The test is whether they produce the fruits of the Spirit in the hearts and actions of men. When they do this, they must be genuine, even if their appearance be unattractive. The Salvation Army, for example, does not appeal favorably to aesthetic tastes but it is doing God's work in earnest.

#### THE WEEK IN REVIEW.

Anarchy is a word that has been heard during the week both in accustomed and unwonted places. That Paris, Vienna and London should be in a ferment over the detection, arrest and trial of anarchists is not surprising. But to see and hear a member of Congress passionately charging his fellow-partisans with anarchy, and to witness the formation and dispersion of a defiant mob within the walls of the Massachusetts State House are new spectacles. As for Mr. Bland and his savage attack upon the Eastern Democrats, who for more than a week have been refusing to vote, preventing the counting of a quorum and thus preventing the passage of Mr. Bland's rascally scheme of inflating the currency, it is with pleasure that the country observes his discomfiture, and he deserved the hisses that were hurled at him by congressmen and spectators. To be sure, the course of events in the House for the past two weeks has only served to accentuate the radical differences of opinion within the dominant party, and justified all—and more—of the severe criticisms now so common in Democratic and independent journals like the *Evening Post*, *Brooklyn Eagle*, *Harper's Weekly*, *Springfield Republican* and *Boston Herald*, or as expressed so trenchantly by Hon. Abraham S. Hewitt in his speech on Washington's Birthday before the Southern Society of New York City. That the Eastern Democrats refuse to accept the financial and monetary standards of the Southern and Western leaders, and to give strategic effect to their refusal use filibustering tactics, hardly justifies the use of the term "anarchists" as an appellation descriptive of them. That such "filibustering" should continue indefinitely is inconceivable. Hence grim necessity may force the Democratic House to adopt a rule substantially the same as that which made the Fif-

teenth Congress a constructive legislative body, and gave to Mr. Reed his title of "czar." Tradition and theory invariably have to give way to necessity and fact, and legislatures the world over are meeting with the same problem, and elsewhere solving it by centralizing power and making the task of the filibusterer more difficult.

The episode in the Massachusetts State House, Feb. 20, was but the culmination of a crusade which two educated, professional agitators, leading ignorant, recently arrived immigrants, have been making against society this winter. At their headquarters in the Equity Union, in speeches on the Common and in Faneuil Hall and in appeals to the public through the press, Messrs. Swift and Casson have been insisting that it is the duty of the municipality and the State to furnish employment to them and their friends. Failing to secure, as a result of these appeals, that support from public sentiment which they desired, they, with their followers to the number of several hundred, sought the governor and the Legislature. Governor Greenhalge addressed the throng from the State House steps, urging respect for law and defining the limits of the power of the executive and the Legislature in succoring the unfortunate and furnishing employment, the crowd dissenting from much that he said respecting constitutional limitations and the occasions justifying the State in giving employment. In the advance from the exterior of the capitol toward the legislative chamber that followed the governor's speech, the turbulence of the throng was revealed, and Mr. Swift said that which implied that force would follow petition if the requests to the Legislature were not granted. Instantly the situation assumed a new aspect. The governor was summoned; he promptly served notice upon Mr. Swift that he would be held responsible for any disturbance, and soon a force of police ejected the crowd, which adjourned to the Common, where Messrs. Swift and Casson led them in passionate harangues, culminating in a vote to take away the property of the rich by ballot.

In the speech made by Mr. Swift on the Common he deplored the absence of the conservative working men and representatives of the middle classes from the ranks of his followers and in so doing showed the innate weakness of his position. Men who studied the crowd report them to have been the off-scourings of the foreign born population recently arrived. The day after the episode the head of the 30,000 Knights of Labor in the State, in a letter to the Governor, "disclaimed any connection or sympathy with the exhibition of European hoodlumism," and deprecated an agitation, which,

However well meant, can only result in inflaming the passions of the ignorant, hungry and half-desperate men, the majority of whom have not taken the least step to enable them to peaceably change the conditions of which they are the victims. The laws are bad and we propose to attempt to remedy them, but we also propose to do so in a constitutional manner. But under all circumstances we will obey existing laws.

Here speaks the American laborer—as he has been in the past, is now in Massachusetts and we hope ever will be. Boston is the wrong city for anarchy to rear its head. Churches, schools, lyceums, ballots are still potent, and if the State and municipality shall be forced ultimately by public opinion, expressed through ballot, to begin

the task of employing and supporting the unemployed, it will be done with a wisdom that is born of intelligent philanthropy plus practical common sense, and not be the result of appeals to passion or the clamor of the ignorant or the greedy.

While the judicial machinery of New York State is settling with Boss McKane and his followers, and the Legislature of the same State is restoring self-government to the cities of Buffalo and Lansingburgh and granting to the minority equal representation with the majority in boards of election inspection, it is pleasant to see the work of political regeneration going on elsewhere. Michigan's abominable frauds of 1891 and 1893, in which not only local officials but the attorney-general, secretary of State, State treasurer and land commissioner are implicated, at last are to be made public in court, a grand jury having presented indictments against ten persons, four of them prominent State officials. In New Jersey, where anarchy, practically, has existed since the convening of the Legislature early in January, at last the question of determining the legality of the claims of the rival Senates has been brought before the Supreme Court and the taking of testimony has begun. In Connecticut, thanks to the vigorous determination of Rev. Dr. Newman Smyth of New Haven, the people of New Haven County are being furnished with evidence of what is practically universal throughout the State, viz., collusion between the county commissioners empowered to issue licenses and the liquor dealers. In Baltimore the caustic criticism of its city government, given by Mr. Charles J. Bonaparte at the Philadelphia Conference on Municipal Reform, has stung the mayor of the city into a denial of Mr. Bonaparte's charges, which denial has given the latter an opportunity long coveted of giving to his fellow-citizens detailed proof of the corruption in that bailiwick of Boss Gorman. In Brooklyn Mayor Schieren is busy vetoing extravagant appropriations of the board of aldermen, the new board of excise has announced its policy of stopping any growth in the number of saloon licenses, and the new water purveyor has unearthed a fraud by which a corporation, backed by Boss McLaughlin's son, has been stealing city water for many years. Boston has given birth to a Municipal League, of which particulars are given on page 294.

Two decisions of Michigan's Supreme Court are noteworthy. The act of 1893, providing that judges might sentence inebriates to institutions using "the gold cure" remedy and under the control of individuals or corporations, has been declared invalid, the court holding that the law in effect would permit "unofficial persons to prescribe rules which shall acquit persons charged with crime," and the Legislature, it holds, has no power to delegate to non-official individuals or corporations the power to make rules or laws, obedience to which would result in the discharge of offenders. The same court also unanimously holds that a law compelling barber shops to be closed on Sundays is within the police power of the State and not in conflict with the fourteenth amendment to the constitution. The opinion declares that the best reason for maintaining the police power of the State to prohibit citizens from engaging in secular business on Sunday is that experience has shown that one day's rest in seven

is necessary for the physical welfare of the individual. Those whose religious convictions make them worship and rest on the seventh day were exempted from the provisions of the law.

The bill which Senator Hoar has introduced in the Senate is destined to give trouble to the Honduras Lottery Company and all others as well if it passes through Congress. The senators from Florida have been drawn out into a declaration of hostility to the maintenance of Tampa City as a base of operations for the Honduras Company, and the only senator thus far who has seemed at all disposed to favor the lottery is Senator Vest of Missouri, and he in a negative way. Senator Hoar's bill, S. 1620, was draughted by able jurists in New York City. It is aimed at the express and railroad companies—now the greatest servants of the lottery. It makes the breaking of the law a felony, punishable for the first offense by imprisonment for not more than two years or by a fine of not more than one thousand dollars, or both, and in the second and after offenses by imprisonment only. Everything is worded in the law so as to assist the prosecution, and in order that it may not repeal or nullify all the excellent legislation that has been won in the past, it is expressly stated in section seven that not even by implication must it be considered as repealing the acts of 1878 and 1890. It is an excellent law, ought to pass, and can be helped along by petitions and personal influence brought to bear upon representatives and senators.

As the result of careful study of similar institutions abroad and the example and success of the Workingmen's Loan Society of this city, a number of the wealthiest and most public-spirited citizens of New York have applied to the Legislature of that State to incorporate the Provident Loan Association. Such men as Cornelius Vanderbilt, D. Willis James, William E. Dodge, Jacob H. Schiff, J. Pierpont Morgan and other eminent Protestant, Catholic and Jewish men of affairs are among the incorporators and will manage its affairs. It is intended to be a model pawn shop. It has the indorsement of the leading charitable organizations of the city and will co-operate with them in rendering aid to humanity through loans made at the lowest rates of interest consistent with business principles. Borrowers will have every encouragement given to redeem their pledges through payments on the installment plan, and preferences will be given to applicants for aid indorsed by charitable institutions and reliable individuals. This society, together with that started by Rev. Dr. Greer in connection with his work in St. Bartholomew's Mission, will be American pioneers in a field of philanthropy which will be of incalculable value to the distressed and unfortunate. Let them have any degree of success and they will have many imitators. Shylock was an angel compared with some pawnbrokers of today.

Mr. Gladstone, when he came to speak on the amendments to the employers' liability bill made by the House of Lords, disappointed those, who, like the editors of the *Chronicle*, hoped that he would truculently assail the Peers and give the rallying cry for a crusade of the masses against the classes. Because he was not extreme and virulent he is now being denounced by the

Radical wing of the Liberal party. But he was positive enough in his utterances to satisfy the majority of the old-line Liberals, and his speech, together with other phenomena indicating the popular drift, made the Liberal Unionists in the upper house cut loose from Lord Salisbury and follow the Duke of Devonshire and the Lords spiritual in their advice that the objectionable amendments—save one—be withdrawn. Indeed, so decided a retreat from their original position on the parish councils bill have the peers made that it now seems certain that the measure will become a law in substantially the form in which it left the lower house. If so, it will greatly strengthen the Liberals in the coming campaign, and England will stride a long way toward local self-government, and at the same time put an end to the already waning temporal power of the Church of England in hundreds of villages and towns. Nonconformity cannot but profit by the reform. The anathemas hurled by the English artisan class upon the corpse of the French anarchist recently killed, near Greenwich, by a premature explosion of a bomb show that the wage-earning class is still loyal to law and order, and is trusting to the ballot to right its grievances.

Some conception of Italy's condition can be gained from the statement made by Baron Tonnino, minister of finance, to the Chamber of Deputies, in which he said the deficit for the present fiscal year would be 155,000,000 lire or \$29,450,000, which is likely to be surpassed in future years unless remedial measures suggested by the ministry are immediately put in force, viz., an increase of one-fifth in the land tax, the imposition of a succession tax and a toll upon the registration of deeds, while, as with us, new revenue is anticipated from an increased tax upon spirits and incomes. That Italy's plight gives concern to European statesmen is beyond question. She is of little value to Germany or Austria as an ally. The recognition of this fact, together with Germany's *rapprochement* with Russia and France's rebuff by the latter, have materially altered the situation within a few months. Spain at last has received what it considers adequate satisfaction from the Sultan of Morocco for the injury done to Spanish interests by the Riffian hillmen last fall. The situation in Brazil is as complicated and sad as ever it was. Whether after the interneccine war, with its ravages and disaster to national credit, there will be left the germ of a republic is an open question. Vast expenditures are being made. Where does the money come from? In Hawaii, factional disputes and racial antipathies bid fair to give the provisional government more genuine alarm and sense of insecurity than anything that Mr. Cleveland thought of doing.

Hon. Galusha A. Grow was elected congressman-at-large from Pennsylvania by an unprecedented majority of over 182,000, quite generally interpreted as indicative of popular disapproval with the course of events in Washington since March, 1893. —Mr. Erastus Wiman, well known as a business man and prominent advocate of commercial reciprocity between the United States and Canada, was indicted by the New York Grand Jury for forgery. —The League of American Wheelmen, by a large majority, voted to exclude negroes from that organization, the Massachusetts delegation being included in the minority by



fifty-four opponents of the change.—Pendergrast, the assassin of Mayor Harrison of Chicago, was denied a new trial and sentenced to be hung next month.—The report of the Senate committee investigating our recent relations with Hawaii has been rendered and is practically one of three or four reports, Senator Morgan, the chairman, giving his own conclusions, and his Republican and Democratic colleagues assenting and dissenting in part.

### IN BRIEF.

We shall give our readers next week a suggestive broadside on Men and the Churches.

The Father of his Country must have looked down with majestic contempt upon the brawling legislators of the House of Representatives, who refused to celebrate the anniversary of his natal day, preferring the rather to endeavor to pass a bill which is as dishonorable as Washington was honorable.

"Paidology" is the new study which is to require endowed chairs in colleges and universities. In plain English it means the study of children. We are afraid that parents will be made more than ever to feel their mistakes and ignorance as this new study finds a place in the college curriculum. The professional paidologist usually is not a parent.

Last week a lecturer in Boston entertained his audience by advocating the establishment of a state in which only negroes could be citizens or hold any office. We know of no reason why persons of leisure should not discuss such a state, or Utopia, or any other purely imaginative scheme, whenever they feel inclined. One is just as likely to be realized in this country as another.

A legacy of a favorite Psalm is seldom listed among the bequests of the dead, but the church in Olivet, Mich., to which the late President Butterfield sent as his last message these words, "Tell them I leave with them the Twentieth Psalm," will prize more highly than ever before that stirring outburst of confidence in God. For many of us certain chapters of the Bible have a more precious value because associated in our thought with dear ones gone.

A pastor has just discovered a new power in visiting the sick. He has always read the Bible to them and prayed, but now, in addition, he sings some of the old familiar hymns. He finds that they carry a message of comfort to the heart more easily than anything else. Often when the brain is too weak to follow a passage of Scripture, or to listen to conversation, an old hymn softly sung brings smiles to the face and opens the way for a short prayer.

The New York Times recently reported an interview with a trustee of the Brooklyn Tabernacle, in which he defended the proposed scheme of charging a ten-cent admission fee at the Sunday services in order to relieve the church of its crushing debt. He said, "I cannot see any difference in principle between charging at each service and receiving an annual pew rent." This, by implication, is the severest indictment of the pew rental system we have seen.

More calls than ever before; less contributions to our fund for sending Congregationalists to home missionaries. That is the problem stated in its baldest terms. Meanwhile, not a few who have welcomed the paper from week to week are wondering whether its visits will be continued. Acknowledging gratefully the generous gifts thus far received, we make one more appeal for more funds. We shall be glad to put any giver in personal communication with the recipient.

Do you hear of "the poor whites" of the South or the peasantry of Ireland or Russia getting together, as do the negroes of the Black Belt, and frankly confessing the faults of the past and the present in order that they may correct them and attain to the ideal in the future? Miss Bacon's brief but suggestive account on page 317 of the Tuskegee Conference is very important, and the appended platform is noble, pathetic and tremendously significant.

It is increasingly evident that no advances in temperance legislation can release us from the necessity of personal effort and moral suasion. For instance, at a recent meeting of the cider and cider-vinegar makers association of Connecticut, in discussing the market for the product of the mills, it was stated that there is a large demand in the "no-license" towns of the State. Human nature—of a certain sort—evidently abhors a vacuum (of alcohol), and we must take that fact steadily into the account.

Every young lady, in these days of church activity, who "takes music lessons" should be taught how to play the piano for religious meetings. Such playing is a distinct branch of the art, and a very important one. The incapacity of many really good pianists when trying to lead at a prayer meeting is conspicuous. Who has not felt the dragging and wearying effect in such a meeting of a pianist who follows rather than leads, who lightly fingers the keys, as if accompanying herself in the twilight, or who (even worse) bangs away like a small boy with a bass drum!

The March *Missionary Herald* presents in a very impressive way, by means of black lines, the great increase which would come to the treasuries of missionary boards if the "extra cent a day band" plan were adopted in all the churches. It would settle the money question in the work of missions. The additional burden, so widely distributed, surely would not be too great for Christians to take up to insure so great results. We hope every Christian will read the article in the *Herald*. The plan being so simple, so easy, so efficacious, why should there not be a band in every church?

The Brooklyn Institute of Arts and Sciences is to be commended for its method of celebrating Washington's Birthday. An endowment makes it possible for it to engage—and reward—a great man to declare his estimate of some great American, and the record of the last three years is one that has enriched literature as well as aided hero worship and patriotism. George William Curtis weighed James Russell Lowell in the balances and found him not lacking. In turn, Rev. John W. Chadwick paid his tribute to Mr. Curtis, and this year Bishop Clark of Rhode Island eulogized Phillips Brooks. Thanks be to God, that we have given to the world for all time such a trio of white-souled patriots, and blessed be His name we still have men—old and young—who take them for models!

The Colorado Springs *Gazette* furnishes another illustration of the enterprising spirit of the West:

Last Sunday a few people got together in the town of Victor and decided to build a church. On Monday there was not a stick of timber available in the town, yet on Wednesday circulars were issued and distributed advertising preaching for today, and at this moment the church is built and will be dedicated this morning.

Such speed as this is in startling contrast with the leisurely way in which some churches—Western as well as Eastern—set about obtaining a new edifice. We believe that it is Hugh Price Hughes who says that if the building of the ark had been intrusted to a committee Noah and his family would hardly have escaped the deluge.

Fifty Illinois chiefs of police met last week

in Bloomington, organized a State association, and for four days discussed methods and ideals. Yes, ideals, for, contrary to a too general impression, our police officials have virtues as well as vices. They are very human, very sensitive to sympathy, very glad to have the approval of good men, generally desirous of doing right, but they are not inoculated with a virus that saves them from the influence of environment, and if left severely alone by good people—as they often are—they gradually come to feel that they must listen to the bribes of the saloon keeper, courtesan, gambler and thief. Even if they do resist the temptations set before them, they run the risk of being abused, hounded, misrepresented and turned out to graze with the change of administration. We are glad to see "the right arms of the executive" organizing.

It is hard for the elders to realize how fully the issues of the War of the Rebellion have passed into history for their children and how fast the fire has died out of old passions and prejudices. One of the successful American periodicals for children has recently taken a vote among its readers under the age of eighteen for a list of the forty greatest Americans. Of 9,000 votes cast, over 4,000 were given to Robert E. Lee, or nearly half as many as Washington and Lincoln received, giving him the twenty-seventh place in the final list, above the names of Blaine, Farragut, Scott, Perry, Sumner and John Quincy Adams, while "Stonewall" Jackson came in the forty-sixth place. We doubt whether there is another instance in history of so complete a subsidence of bitter feeling or recognition of the worth of character in enemies as is shown by this among other indications. Fortunately, it is the very completeness with which the questions at issue were settled which has made this reconciliation possible.

William Lloyd Garrison indorses Robert Ingersoll's saying that "to the large majority of Americans Washington is nothing more than a steel engraving." Garrison also places Karl Heinzen on a higher pedestal than Washington "in the Pantheon of the world." In view of which statement, as compared with the events of last Thursday, we are tempted to remark that if Washington's memory is only a "steel engraving" in the minds of average Americans, then Heinzen's memory is like an outline traced on the sands of the seashore. In the vote by 9,000 children of the country Washington received 8,294 votes. A comparison of the names of the other thirty-nine selected justifies the opinion expressed by Col. T. W. Higginson, that "the heart of the rising generation is still sound and wholesome, as was the heart of the generation born a hundred years ago."

Not often does anything in our columns excite more comment than Rev. C. M. Sheldon's story, *Two Loaves of Bread*, printed Feb. 8. A number of readers have signified to us their interest in the tale, and a New England woman has gone to the trouble of preparing a sequel. The author writes us: "Almost it repenteth me that I baked those *Two Loaves of Bread*. I have within the past week been in receipt of letters abusive, critical, suggestive, congratulatory and inquisitive. A Massachusetts man demands that I answer his questions concerning the outcome of the whole affair, as if it were a fact instead of a parable. The little sketch was purely suggestive. I thought the point was plain." Mr. Sheldon doubtless understands now how Frank Stockton felt soon after publication of the *Lady and the Tiger* brought him an avalanche of inquiries. As to the *Two Loaves of Bread*, the only criticism over which Brother Sheldon needs to lie awake nights comes from a woman, who says: "Mr. Sheldon should have consulted his wife or a cook-book. He'll make his fortune if he'll tell how bread can be gathered up into the pans and put into the oven and then rise!"

## STAFF CORRESPONDENCE.

FROM BOSTON.

## A Stirring Meeting.

The Pilgrim Association, one of the two newer organizations confined in membership to Congregationalists residing in Boston, has completed its first year, and at its meeting last week re-elected the officers who have served it so well during the last year, notably, Mr. Samuel B. Capen, its guiding spirit from the start. The addresses could not have been more suited to the end for which the association was organized—municipal reform. Mr. George P. Morris of the *Congregationalist* gave a graphic picture of the personnel and proceedings of the national conference on Municipal Government Reform recently held in Philadelphia. Rev. F. B. Allen of the Episcopal City Missionary Society spoke of Boston's police department, praising it where it seemed to him to justify commendation, and urging good citizens to make themselves acquainted with individual officers and to hold the force to account for the strict enforcement of existing laws. Rev. R. B. Tobey was not able to take quite so hopeful a view of the general morale of the department, though he knew many incorruptible officers. He gave some startling facts obtained in the course of the prosecution of a house of prostitution near Berkeley Temple. The members of the association were unusually stirred by these addresses, all of which dealt with facts that need to be known before we can expect any general outburst of indignation or uprising in behalf of a better state of things.

## The Salvation Army Congress.

The Salvation Army has never mobilized its New England forces in Boston in such numbers and with such success and impressiveness as last week. For four days parades and meetings followed each other in rapid succession, and the largest auditoriums in the city were too small to accommodate the people who flocked to see and hear these ardent soldiers of the cross. Commander Ballington Booth and his gifted and persuasive wife came on from New York to review the clans and to bring the inspiration of their presence and their words. The last year has witnessed marked growth in New England and more careful organization. While still giving pre-eminence to the gospel way of saving men, the army does more and more in the direction of bettering the earthly lot of needy men and women. "Shelters" and relief departments are now a part of the army's equipment in every large city, and it deals with the problem of the unemployed at close range. Mr. Joseph Cook well said, when called upon by Commander Booth, at the meeting in Music Hall Wednesday, to utter his opinion of the movement: "If we are to be saved from a starvation army like that which besieged the State House, it must be in part through the efforts of the Salvation Army." A good many—but far too few—people are showing their sympathy with the army by joining the Auxiliary League. The membership fee is \$5.

The most impressive group on the platform Wednesday evening was the Slum Brigade. The four women composing it presented a marked contrast to the gayly attired timbrel band that sat just behind them. Their simple uniform of black was matched by their quiet demeanor, and their faces showed the traces of toil and sacrifice. It was an impressive moment when Mrs. Booth, in the midst of her impassioned speech, turned to them and asked them to

rise in the presence of that vast audience. "These girls," she said, "do not go down among the poor for a few weeks or simply to study them. They go for life. They ostracize themselves from society. They scrub floors, they mind the children, they wash the dead, they go where the police dare not go except in squads. The power of a great supernatural love, which God has planted in their hearts, sustains them." A eulogy more deserved has never been pronounced, for whatever the Salvation Army does not accomplish it does, with its gospel message and its loving ministries, find access to hearts that, to all appearances, are sealed against the truth.

## Cremation Making Progress.

The evidences of growing favor toward cremation are increasing in our city. When the first New England Cremation Society was incorporated in Boston, in 1885, it was impossible to sell one-third of the 2,500 shares of stock in three years, and the enterprise was given up. Two years later a second New England society was formed for the purpose of enlightening the public on the subject. The president of this, as of the first society, is Mr. John Storer Cobb, whose active interest and instructive articles have been as potent as any one influence in awakening public sentiment. In 1892 the New England society joined forces with the Massachusetts Cremation Society of Worcester, which also, through lack of support, had failed in its purpose after five years of effort. The latter society was reorganized in Boston under new management with Mr. James R. Chadwick as president. Others who have been connected with the society as honorary vice-presidents and directors are President Eliot and Miss Longfellow, Phillips Brooks, Francis Parkman and Martin Brimmer. Recently at a public meeting Bishop Lawrence indorsed the movement heartily. Its capital stock, at \$10 a share, was raised from \$5,000 to \$25,000, and sold so satisfactorily that the amount has recently been doubled. At last the combined effort of the two societies has accomplished the erection of a building at West Roxbury in which, although it is yet unfinished, nine cremations have already taken place.

The lack of support of this new custom at its introduction has been the general rule elsewhere in America. In New York nearly seven years elapsed before agitation of the subject resulted satisfactorily. In Pennsylvania, the leading State in the movement, a private crematory was established and opened to public use about 1875. But not until ten years later, when this building was necessarily restricted in use, was general interest strong enough to warrant the erection of a public crematory. Since then, however, the sentiment in favor of incineration has increased so much in the State that it now has at least five crematories and one columbarium, the only building in the world, it is said, which is dedicated solely to the preservation of the ashes of the dead. There are now over fifteen crematories in the United States, all operating more or less regularly—one in the heart of Pittsburg, another in a small village cemetery at Waterville, N. Y.; the others are in the neighborhood of large cities in various parts of the country. Until now, it seems, New England has been quite backward in this regard, compared with other sections of the land and, far behind Europe, where there is scarcely a country in which there is not one or more of these establishments.

The importance of the proper disposal of the dead in our city can scarcely be emphasized too strongly when we consider the statement that in the decade previous to 1891 122,491 bodies were buried in about 1,000 acres, which constitute a part only of the private and public cemeteries in and around Boston.

## FROM THE INTERIOR.

## Christian Endeavor

Dr. F. E. Clark of the Christian Endeavor Society is always sure of a royal welcome in Chicago. In addition to his lectures, descriptive of his tour round the world, given in the different sections of the city during the week, he spoke on Sunday at least four times, and on Monday morning at the Ministers' Meeting was as fresh as if he had had nothing whatever to do. His address to the ministers was full of cheer. The steady growth of the society of which he is the head, the expansion of its sympathies and its work are a proof of the immense power exerted by it. Certainly nothing in the history of the church is more remarkable than the origin, development and present enthusiasm of this body of young Christians, who are not only ready to do anything the churches with which they are connected desire, but are constantly on the lookout for new channels of usefulness. The common characteristics of these societies in various parts of the English-speaking world impressed the speaker, and gave him a home feeling even on the other side of the globe. His testimony to the ability, the Christian loyalty and the success of our missionaries, wherever he had seen them, was gratifying. Specially interested in institutions of learning, he gave heartiest praise to Miss Patrick's school for girls in Constantinople, and expressed the wish that this school might be abundantly equipped for the magnificent work it has already begun.

## The Young Women's Christian Association.

No more attractive presentation of any subject has been made to our ministers than that made last Monday morning, after Dr. Clark had spoken, by Miss Effie K. Price of the International Branch of the Y. W. C. A., whose headquarters are in this city. It was refreshing to hear from her lips the story of the success already obtained in the colleges and of the encouraging prospects of still larger success in the cities of our country. The lunchroom for young women in this city, handsomely fitted up, with parlors, reading-rooms and gymnasium attached, is meeting a want which has long existed and is helping to solve the complicated problem of city life. Miss Price is an admirable speaker, and is sure to win her way into the hearts of those who hear her.

## Congregational Club.

Monday evening was patriotic evening for our Congregational Club. Not content with the award given to Congregationalists by the World's Fair for "development and progress," our brethren have determined hereafter to have one evening in the year for the kindling of the fires of patriotism in the Congregational heart, as well as one for recalling the deeds and the virtues of our Pilgrim ancestors. The exercises last Monday were of sufficient variety to make them interesting and at the same time impress one with the greatness both of Washington, the Father of his Country, and of Lincoln, its saviour. The address by Luther Laffin Mills, an eloquent lawyer residing in the city, held the attention of



the audience from the first word to the last. It was an attempt to estimate, in some adequate manner, the character of the martyr president, to emphasize anew the greatness of his work and to hold him up as a patriot for all to imitate.

#### Strikes.

One would think that in these days of suffering for lack of employment everybody would be anxious to retain the favor of employers and to encourage them to undertake new jobs wherever possible. Strange as it may seem, even when city officials are considering the necessity of cutting down their wages and of dismissing all but those whose service is indispensable, when wages are falling on every side nearly twenty per cent., the carpenters resent a proposal to treat them as others are treated and pay them according to the standards of the market. For several days we have had the spectacle of union men keeping guard at the new stock exchange building while non-union men, who have been smuggled in to take their place, are prevented from coming out or showing themselves on the street. The men are fed and lodged in the building and the probabilities are that with the protection of the police the contractors will be successful. But the disagreement is an unpleasant one and one to be deprecated on many accounts, not the least for the effect it will have in diminishing the gifts of the charitable which are now so greatly needed. It is hard, perhaps, to locate the blame in this case. If the contractors are paid on the basis of wages after the old-time standard there would seem to be some excuse for the stand which the carpenters have taken. But if they do not care to work at the price which is offered them it would seem as if it ought to be possible for those who are willing to accept the wages which the contractors are able to pay to be protected against the tyranny of these monopolies of labor, the trades unions, and allowed to do as they please in a country whose constitution declares that every man has an inalienable right to life, liberty and the pursuit of happiness. The struggle is not yet settled, but, whatever its outcome, it is a sad exhibition of the selfishness, obstinacy and injustice of men of whom better things ought to be expected.

#### Washington's Birthday.

The celebration of Washington's Birthday, under the auspices of the Union League, a club whose chief object is to inspire patriotism, was even more enthusiastic this year than usual. There were not only addresses in all the public schools, the colleges in the vicinity of the city and in the great university, and tea gatherings, as at the First Church and the University Church, but an almost unprecedentedly large audience at the Auditorium to hear Governor McKinley of Ohio on the virtues and work of Washington. His oration, although less rhetorical than some which have been delivered on similar occasions, was admirably conceived and in every way satisfactory to the thousands who heard it. At the banquet in the evening he spoke again very briefly. John S. Wise of Virginia, Justice Brewer of the Supreme Court, Bishop Fowler, Congressman Bryan of Nebraska and Luther Laffin Mills also spoke at this banquet, all of them contributing some new ideas in regard to the worth and glory of the great man in whose honor they had assembled. Justice Brewer took occasion to emphasize the need of certain changes in the application of our laws. First,

in the immediate execution of penalty in criminal law. Delay in justice here is one of the causes of the frequent resort to lynch law. Second, the need of speedy trials in which the decisions shall be final, no appeal being allowed save where principles of law are involved. Third, such a change in our jury system as to permit intelligent men, even if they have read the papers, to serve on it. Fourth, all obstructions to the carrying out of the wishes of the people, through those whom they have chosen to office, to be pushed aside, so that hereafter it will not be possible for 50,000 people, or any other number, banded together in any of our cities, to defeat the will of an entire State as expressed at the polls.

Chicago, Feb. 24.

FRANKLIN.

#### FROM LONDON.

##### Relieving Distress.

The disturbed state of the political atmosphere tends to draw off attention from social distress. That abnormal distress prevails is proved by the fact that 108,000 persons in London, either in or out of the workhouse, are now dependent on the poor law for their daily food. This figure is 10,000 more than a year ago, and has only been equalled or exceeded in five years during the last thirty-six. Depression of trade, building society smashes, particularly the Liberator collapse and the recent coal war, have all contributed to this result. Relief agencies are many and various, and almost without exception Christian. The London Congregational Union carries on an extensive philanthropic work in the east, south and other parts of London. It distributes an average of 30,000 garments yearly, provides children's free breakfasts and dinners, and free shelter at night for a yearly average of 125,000 homeless men, issues relief tickets on selected tradesmen to thousands of poor families, utilizes more than a dozen country and seaside cottages for giving needy children a fortnight's holiday, and aids intending emigrants. Some £3,000 a year are expended on this work and the surprise is that so much is accomplished for so small a sum.

General Booth's is now the largest and farthest reaching agency for the relief of distress. Although the contributions to the "Darkest England" scheme have fallen considerably short of the £30,000 a year asked for, in addition to the £100,000 at the start, much has been done with the funds at disposal. The total accommodation under the Salvation Army social scheme for the destitute is 4,850; £28,749 were taken at the shelters for food and lodging and £48,058 realized by the sale of goods manufactured in the labor factories and by other industries. It is evident that although General Booth's scheme has not succeeded, as the more sanguine hoped it would, in raising anything like the whole of the "submerged tenth," yet a very great work is being accomplished.

##### The Eight-hour Victory.

The adoption by the government of the principle of the eight-hour day is one of the greatest triumphs of trade unionism. Mr. John Burns, M. P., who has worked hard and patiently to secure this result, has been congratulated on all sides. The latest victory is chiefly valuable as an index of what may reasonably be expected to follow. The war office having, after seven months' experiment, decided to reduce the working hours of its 19,000 employés to eight, without diminution of wage, it is

fully expected that the example will in due time be followed in the other government departments. There is every probability that the admiralty, which, with its 22,000 workers, is the largest employer of labor in this country, will shortly introduce the forty-eight hour week into the dockyards and other establishments under its control, while the minister of education has in his department abolished long hours and fixed wages at trade union rates. Several private employers have already followed the example of the government, and it is probably in this way that the body of workers will reap the greatest advantage. The government announces that the question of the reduction of hours will be considered on the petitions of its servants, full weight at the same time being given to the resolutions of the House of Commons. "We look to the loyal co-operation of the men," said Mr. Campbell-Bannerman when communicating to Parliament the important decision of Mr. Gladstone's cabinet, and that that co-operation in this and all such new departures will be forthcoming those who are most intimately acquainted with the working classes have not the shadow of a doubt.

##### Proposed Methodist Episcopate.

Wesleyan Methodists are keenly debating the proposal of Mr. Hugh Price Hughes and Dr. James H. Rigg, the last president of the conference, to institute in the connection what is practically the office of bishop, though not so named by the originators. The proposal is to distribute the thirty-five districts of British Methodism into thirteen sections, each including two or more districts, and to place the administration of Methodism in each of these sections under the charge of a minister separated from all other work, whether in circuits or in departments, who shall act as the chairman of the districts included within his section, and whose term of office shall ordinarily be expected to cover six years. The special committee, composed of ministers and laymen, is understood to favor the scheme, but strong opposition to it has been aroused in all parts of the country. Seven Wesleyan members of Parliament have announced their antagonism, and of these Mr. R. W. Perks, an ex-president of the conference, and hitherto a cordial co-worker with Mr. Hughes, is uncompromisingly hostile. He says that "to imagine that in these days, when the whole tendency of public opinion is to resist ecclesiastical authority in secular affairs, the Wesleyan Church will meekly submit to a costly episcopate, is completely to misapprehend the spirit of modern Methodism." Rev. Thomas Champness, of the famous *Joyful News* Mission, says, "If we want bishops let us go where [i. e., the Church of England] we can get the real thing, and not some cockney imitation of it." On the other hand, Dr. Stephenson, Dr. Moulton and Mr. Percy Bunting (editor of the *Contemporary Review*) favor it. Official Methodism appears to be about equally divided, but among laymen the preponderance of feeling is against the scheme. In Wales and the North of England adverse feeling has been unmistakably shown. Among other objections, it is urged that the withdrawal of thirteen picked men from the ranks of the itinerant ministry or departmental offices would be too severe a drain upon the connection, that the "sectional chairmen" would be the nominees of the conference as against the general body

of Wesleyans, and that the scheme would cost a sum which Methodism cannot afford. An episcopacy would certainly operate unfavorably as regards Methodist reunion—indeed, it threatens to divide, if persisted in, the communion in which the proposal has originated—and for this reason the smaller Methodist bodies are strongly opposed to it.

#### Dr. Pentecost's Success.

Dr. G. F. Pentecost is making a distinct success of his ministry at Marylebone and is infusing a new spirit into the staid old Presbyterian church where the late Donald Fraser ministered for so many years. English people say that Dr. Pentecost is Americanizing the church—though possibly that does not convey any very definite meaning to readers on the west of the Atlantic. The electric light has been introduced, structural improvements and repairs have been made, the old-fashioned female pew-openers have given place to a corps of young men and the service of praise in the Sunday school is supported by an orchestra of piano, violins, flute and cello. Dr. Pentecost recently told his people that he would not rebuke the outbreak of a cheer or a hearty "hear, hear," when "the preacher said a good and true thing." "It would," he said, "shock Presbyterian proprieties, but it would wake up Presbyterian congregations." One of his most successful innovations is the introduction of a freewill offering scheme, by which the church revenue has risen from £2,131 in 1892 to £3,660 in 1893. Dr. Pentecost has certainly no reason to regret his experiment in coming to London. With his £1,500 a year and a manse, he has a larger stipend than any other Non-conformist minister in London, not excepting Dr. Joseph Parker, whose twenty-fifth year at the City Temple is now drawing to a close.

#### Dr. Talmage's Resignation.

Much interest is taken here in the news of Dr. Talmage's resignation. His name was at once mentioned in connection with the vacancy at Westminster Chapel. Dr. Parker, with whom the Brooklyn preacher established cordial relations when last here, says the Christian public of the whole world ought to insist upon the withdrawal of Dr. Talmage's resignation, and characterizes him as the most pictorial and vivid preacher now living. "If he must leave America, let him come to London. A great vacancy could soon be found." The remark, "He would drive several of us into oblivion," is a delightful Parkerian touch.

#### The Metropolitan Tabernacle.

The second anniversary of the death of C. H. Spurgeon was commemorated by impressive meetings at the Metropolitan Tabernacle on the last day of January and the preceding Sunday, when the weekly offering—£75—was the largest ever received in one day since the tabernacle was opened. Though Mr. Thomas Spurgeon is giving every satisfaction, it is inevitable that the average attendance and contributions, despite occasional excesses, should show a slight diminution. The young preacher has wisely discountenanced the proposal of some of his friends to put him up for election as permanent pastor at the annual church meeting on Feb. 21, as the term for which he was invited to occupy the pulpit does not expire until July next. At the commemoration meetings a long and characteristic letter, dated Christmas Day, was read from Dr. A. T. Pierson, who, it is cur-

rently reported here, has been immersed and is now working with Dr. A. J. Gordon of your city. If this be so the ecclesiastical difficulty in the way of his appointment to the pastorate of the Metropolitan Tabernacle, if the church should wish to elect him, is removed.

Feb. 7.

ALBION.

### CURRENT THOUGHT.

AT HOME.

Rev. Dr. Washington Gladden, in the *March Century*, trenchantly attacks the American Protective Association, in an article on The Anti-Catholic Crusade. He says: "Let us admit for the sake of argument that the aims and practices of the Roman Catholics are wholly evil. What is the Christian way of overcoming evil? Does any man imagine that Roman Catholics will be turned from their evil ways, and converted from enmity to friendship, by boycotting them, and proscribing them politically, and telling outrageous lies about them? . . . A policy like that of the A. P. A. must drive the entire Roman Catholic population into complete alienism. . . . For the honor of Protestantism, is it not high time to separate ourselves from this class of 'patriots'? In any large town if the leading Protestant clergymen will speak out clearly the plague will be stayed or abated."

President John H. Finley of Knox College, Illinois, in the *March Chautauquan*, tells How Not to Help the Poor. He gives as the ten commandments of charity the following: "Thou shalt have no other motive in giving before the good of the poor. Thou shalt not give to the beggar because he is a beggar, for the iniquity of such a gift may be visited unto the third and fourth generations of him who receives it. Thou shalt not take the name of charity in vain. Thou shalt not tempt son or daughter to thrust father or mother or brother or sister upon the poor rate. Remember the spirit of charity to keep it holy. Thou shalt not kill the soul of man by feeding his stomach. Thou shalt not let mothers bury their shame in an orphan asylum nor fathers hide their greed. Thou shalt not rob the poor to feed the pauper. Thou shalt not covet the name of philanthropist for thine own glory. Thou shalt not let thy giving bear false witness to its motive."

President W. R. Harper of Chicago University has been delivering in Chicago the lectures on Genesis which he has given aforetime to auditors in New Haven, Boston and Chautauqua. As a result not a few Baptists have been tempted to brand him as a heretic and have cried that the dogs of persecution be unleashed. The *Examiner* has refused to be drawn into such a crusade and the *Standard* of Chicago is standing by President Harper, publishing his lectures and appealing editorially for fair play. Rev. Dr. E. G. Robinson, ex-president of Brown University, also comes to the defense of liberty of thought. He says: "Men are now living who denounced the scientific doctrine of evolution in unmeasured terms at its beginning and today are congratulating themselves and the Christian world over what they regard as evidence that instead of an enemy it is going to prove itself a faithful and most useful handmaid to the Christian religion. Is Biblical criticism to be another instance of a knowledge, desperately fought against, in due time recognized as a boon that, coming in disguise, has through enlightenment deepened men's reverence for the Bible? Biblical criticism is the product of many causes and cannot be set aside by ridicule nor by clamor. . . . He [President Harper] cannot stop to ask how his views will impress men entrenched behind traditional prejudices. As honest he can have but the single purpose to tell what he finds to be true. As the head of a great university, presiding among scholars and critics, he is also under additional obligation to tell the exact truth as he understands it, and not to temporize and

qualify to meet the prejudices of any one. If any one cannot agree with him, and is prompted by his love for the Bible and his jealousy for traditional orthodoxy to find fault with his views, may not this one be justly asked to reflect for a moment and consider whether, after all, Dr. Harper's love for the Bible and jealousy for a sound orthodoxy may not be quite as pure and as strong as his own."

Rev. Edwin H. Delk, a Lutheran pastor in Maryland, contributes to the *University Extension Bulletin* an article on The Church and University Extension, which gives the result of his experience as a pastor co-operating with university extension lecturers. He believes the church should welcome the movement, because "of its popularizing and humanizing of education"; because it "breeds that temper of thoroughness and love of truth which is the antidote of frivolous gossip and partisanship"; because it "brings within its walls those who never enter a church on any other occasion. It is, indeed, a sad fact to face that there are still so many that are alienated from all ethical and religious associations. The lectures upon American history are far more attractive to this class of men than the parson's sermons. The alien needs a sort of literary bridge over which he may come into the atmosphere of the church"; and because "every sect in our city has been represented in our circle. Warm friendships have been made, common talent recognized, varied tendencies reconciled, mutual respect engendered, unity of purpose aroused, and that large common inheritance of world-thought realized as never before. The clergy have been saying so long to our young people, 'You must not do this,' or 'You must avoid that,' that the cry has gone up from the pew, 'What, then, can we do without calling down your anathemas?' Here, at last, is something that can be done with all the mind and heart—university extension."

### THE RECENTLY DISCOVERED "LIBELLUS."

BY PROF. ROBERT C. SMYTH.

Dr. Krebs has found, among the papyrus manuscripts recently presented by the emperor to the Berlin Museum, a document in the Greek language, which he has edited for the Prussian Academy of Sciences, and which Dr. Harnack has copied into the *Theologische Literaturzeitung*, Jan. 20, 1894. It reads, closely translated, as follows:

To the Commissioners of sacrifices of the village Alexander's Island; from Aurelius Diogenes, son of Satabás, of the village Alexander's Island, about 72 years of age, [with] a scar on [his] right eye-brow. And I always continued in sacrificing to the gods, and now in your presence, according to the [emperor's] orders sacrificed and [offered] a libation and tasted of the sacrifices and I desire you to attest [this].

May you continue prosperous!  
I, Aurelius Diogenes, have presented [this].

Here the manuscript becomes quite defective. The handwriting changes and shows signs of haste and blotting. It indicates, however, one or two (?) signatures certifying that the applicant was seen "sacrificing." Then follows the date:

The first year of the Emperor Cæsar Gaius Messius Quintus Trajanus Decius Pius Felix Augustus.

Epiph. 2 (= June 26) [A. D. 250].

The author of this petition evidently belongs to the class spoken of in church histories as "libellatici," and the document is a "libellus." There has been more or less uncertainty as to the character of these certificates, but their use has been clear. They were obtained to protect men under suspicion or accusation of being Christians. They come into notice in the Decian perse-

\* Words in brackets are either implied or are inferred from decipherable letters or syllables.



cution. This was the first general and systematic effort of the Roman state to suppress Christianity. The church had enjoyed a long peace. The storm broke suddenly, and many were overwhelmed. One expedient resorted to by the timorous or insincere was to obtain a certificate from the authorities of compliance with the imperial edict. Such papers were secured sometimes by favor or bribery, without disavowal of Christianity other than was implied in accepting them. It was not even necessary for the petitioner to apply in person. Perhaps a father might in this way shield all the members of his household from imprisonment, torture and death, and this through another's application for him, or, at most, by sacrificing for him. The persecution was rigorous, the sufferings threatened were terrible. The temptation was great to consent to a policy of subterfuge and compromise. The church exposed the real character of the transaction, and disciplined its members who consented to it.

The document before us has two parts, a petition and a certification. Hitherto no exact form for these papers has been discovered. Here is one form, at least, and it combines the two classes supposed to have been used—a profession given to a magistrate and a certification given by a magistrate.

Curiously enough it comes, not from Carthage, but from the Fayûm, and is written in Greek, not in Latin. From a bishop of Alexandria we have an account of the Decian persecution in that city. He describes the different ways in which Christians there met this ordeal. He says nothing of the use of "libelli." It has been inferred from this silence that "specially at Alexandria there were no *libellatici*," and the argument might be strengthened by the frequency of allusion to them in the writings of the contemporary bishop of Carthage. Yet here comes unexpectedly a stray papyrus leaf which shows that at least in the Fayûm there was one "*libellaticus*," the son of an Egyptian, Satabûs or Satabas. In historical and Biblical criticism there is still need of caution lest "the argument from silence" be overworked.

Dr. Harnack suggests combinations of testimonies which make this certificate an important help in ascertaining the exact terms of the Decian edict. It looks as though the requirements, known to have been afterwards prescribed, were already enacted, namely, that not only heads of families but "women and children and infants at the breast should sacrifice and pour out libations and partake of the sacrifices." Cyprian narrates that when some parents in their flight left an infant daughter with a nurse, the little one was surrendered to the magistrates, and, before an idol, was given bread mingled with wine, it being, says the account, too young "to eat flesh."

But the human interest in this *libellus* altogether exceeds its merely historical and critical. It brings vividly before us in its reality that tremendous test which so many endured in loyalty to Christ. It has a pathetic side. There is something awesome about it. Sixteen centuries and more after this act of disloyalty seems to have been committed it comes up to light with the name of the man on its front, and the Christian world will know of it and of him. "But there is nothing covered up that shall not be revealed, and hid that shall not be known."

## WONDERFORD'S CAREER.

BY REV. GERALD STANLEY LEE.

My friend Theophilus, clergyman, has just left the house. He has climbed into his donated sleigh and, shaking the reins over his subscription horse, has joggled over the hills to his parish, and left me thinking. The snow gathers faster and faster in the parsonage window and has put my mountain to sleep, and I turn away from the view without to the view within and, sitting down on a settle by the fireside, take up the hale old poker and fall to reminding the backlog that it is time to wake up. It must be said that my fireplace has not always been true to traditions, that my fire has had a most prosaic and literal way of going out and a most mechanical, matter-of-fact fashion of having to be started again, with no inspiration but plain kindling wood—unpoetically just split, and dolefully, in a snowdrift—and old sermons and smoke.

As I sat down on the settle and with the old veteran counselor, the poker, waked up the sleepy glows I thought of Theophilus and of the long-legged white horse, swinging a-jingle along the road, Theophilus wavily flapping the lines and thinking, and Jeremiah—we called him Jeremiah because he was so grave that it made an ordinary minister feel frivolous to drive him—jogging along, with his responsible pastoral air, as if he knew there was a prayer meeting ahead, realized that he had been raised by Hezekiah Bigelow—and subscription—to be a public character, and proposed to earn Theophilus's salary, if he didn't. The snow flurried in his eyes, but he jogged on, and they were going through the pines. I could hear the brook and the hollow bridge and the faithful, snow-muffled feet—on, through the ghost birches, and the great gray oaks, and the picnic ground hemlocks—sober little Puritan maidens—draped in veils of snow. I could see it all. I could hear old Davitt's startled turkeys gobbling out of the road and the cows lowing sad memories in the barns, as Theophilus's staid old prophet-horse swung stately by, until at last the bells chimed fainter and fainter, dying farther away and away into "We will open the meeting with the 416th hymn" and remarks. Of course with the remarks I went to sleep and fell to thinking of the story of Wonderford, which Theophilus had just told me.

Theophilus and Wonderford and I were old mates. We had all declared in college that we wouldn't be ministers; we had that in common. We had tied the chapel bell and studied barbarism faithfully for four years; we had that in common. With high athletic honors and sufficient cultivated ignorance to graduate we left the college halls and decided to enter the ministry, to train other people to be—better than we were; we had that in common. And last, but not least, we forgot Hebrew together in the seminary—the tenderest tie of all.

Wonderford, it seems, has met with a change. We had lost all sight of him. He was a lovable fellow in the old days with a shadowy other self, but the shadow has stolen into him, Theophilus says, and it looks out like a cold stranger in our old chum's eyes. After two extra years of "purely scientific," truth seeking graduate work he commenced "candidating," and in that unfitting fitting labor he has been engaged for four years—four long years of tribute to our churches and their ability to defend themselves, Theophilus remarks.

In the meantime, his theology has been nearly as restless as his geography. He moved from Maine to Ohio, and dispensed with Moses and the Ten Commandments on the way. Then he moved from Ohio to California and from Christ to the "beautiful spirit," and in the oranges and flowers he found a new incarnation blossoming into a beautiful tropical pantheism—poor fellow! Then he went to Denver, took a small, dying church and gave up the resurrection. After staying here three months he moved by slow candidating stages to St. Paul, trailing his old convictions and the miracles out behind him as he went. But he did not stay long in a place with such a merely Biblical name as St. Paul, and changed to Chicago, which, of all places in the world, ought to teach a man to pray, but he outgrew prayer there, except as a mark of respect to the "first cause," and commenced to touch the hem of Herbert Spencer's garment. Ever since then he has been trying to fit that garment on, and in its dim and spectral folds he has slowly folded away his shivering heart and coldly come before casual audiences. In a somber robe, made out of pieces of it, trimmed with sundry poetic muslin flutterings of inspiration, and a narrow gospel border sewed loosely around the bottom thereof, he preached to the Ninevites of our Western metropolis. Dust and ashes, but not the repentance.

At last he came East, seeming to feel that he almost believed little enough to preach in the vicinity of Boston, and he hung about the philosophical corridors of Cambridge for a time—temptingly—but no one took him. He has had calls, but the people who felt obliged to appreciate him did not feel obliged to pay him, and he has shaken the "dust of his feet" upon them—one apostolic trait that he has very regularly imitated. He says he cannot live on \$600. Theophilus asked him if he thought he believed \$600 worth, and he said he believed he did, and Theophilus told him he thought that that was the next belief he had better give up.

Wonderford wanted his case honestly diagnosed, and Theophilus was very frank with him and tried to laugh him and love him and philosophize him into a sense of his condition, and we both came to the conclusion that churches couldn't afford to pay more than \$600 for an ordained question mark, and that if the poor fellow could only believe of God half as much as he expected of his parishioners he would be a useful man, but in his idea of successive incarnations of the "beautiful spirit" he has attuned his soul to the music of the spheres so that the wobbling clang of the dear, clumsy, longing country church bell does not appeal to him, and, with his imagination resounding with \$6,000 reverberations, the \$600 tintinnabulation, crying the aching need of human souls from the rural belfry, does not reach his farther listening ears.

The pathos dies away on the abandoned hills. Far off in the starry distance of his philosophy dreams his soul, but it is just as well. His theological astronomy would not help their struggling, mortgaging lives, and even if he could tuck the universe into a half-hour sermon for the farmers to carry home, they wouldn't know what to do with it when they got it there. It is all a New England farmer can do to run his own farm and keep patient, to say nothing of harrowing all the planets with puzzling

questions and sowing the seeds of a crop of wonder that he has no barns for. We are a busy people and we want a religion that helps us to do the work we have, instead of giving us more to do. That is the trouble with Wonderford. If people understand him it means another difficulty for them. If they don't it means difficulty for him. Generally they don't. He is a wisp of the infinite and people don't want jackstraws out of chaos to try to pick up, but something to cling to and live with. They ask him for bread. He does not even hand them a "stone." A Connecticut farmer might understand that. He hands them a star and to those who have telescopes it gives a theological twinkle—and goes out. Then Wonderford goes.

But, gentle reader, the firelight is low and the conspiring flames wink soft reflections to the andirons that it is time for the ax to steal in—and the moral. I think I would better take the ax and leave the moral to you, in the fond hope that it is good enough to leave out.

### ORDER OF MORNING SERVICE, CONTINUED.

BY REV. A. E. QUINT, D. D.

From a large number of such orders in my possession I make additional selections, most of which show further variations from our ancient usages than those given in my last article. It is a matter of great difficulty, I think, to find two churches having precisely the same order. Ministers seem to have felt a need for some modifications, and the unsettled condition of things has been materially promoted by church choirs and music committees. The object of the latter seems often to be the insertion of special selections wherever an opening can possibly be made. I think I ought to say that the church I mentioned in which every alternate part of the service is music has a remarkably excellent choir of twenty-five or thirty persons, with some admirable voices for special parts, and with an enthusiastic director. In fact, I should pardon that particular choir if it took two-thirds of the whole service. It must be remembered that our pastors have very little control over the music. In some places the music committee is appointed by the society alone, which allows the church no voice in the matter. It would be the beginning of the end of many pastorates if their incumbents should endeavor to enforce any opinions as to the number of anthems or responses suitable for the public worship. I speak only from observation and not from experience. For myself I may say that I never had any other musical authorities to deal with than such as were considerate and kind, and we could always discuss the question of music without any friction whatever. I think, however, that this was somewhat due to the fact of my consciousness that the musical people understood the matter a great deal better than I did. I commend to pastors that in this department, as well as in others, by not insisting upon their rights they can obtain many privileges.

Here is the order of service in the chapel at Andover:

1. Organ Voluntary, blending into 2. Doxology. 3. Invocation. 4. Responsive Reading, from Psalter. 5. Gloria. 6. Scripture Lesson. 7. Hymn. 8. Prayer, followed by a brief 9. Response from the organ. 10. Notices. 11. Hymn. 12. Sermon. 13. Hymn. 14. Prayer, ending with the 15. Benediction.

It will be seen that the above is a very simple form. It has to meet the wants of a congregation in which are theological professors and their families, theological students and 400 academy boys. The afternoon service, however, is very liturgical, while the sermon must be kept within twelve minutes in length.

The following is the order in one of the strongest churches in New Hampshire:

1. Doxology. 2. Invocation. 3. Lord's Prayer. 4. Responsive Reading. 5. Gloria Patri. 6. Anthem. 7. New Testament Reading. 8. Anthem. 9. Prayer. 10. Selection by Choir. 11. Notices and Collection. 12. Hymn. 13. Sermon. 14. Prayer. 15. Hymn. 16. Benediction.

My comment upon this order would be that it has rather an undue proportion of music selected by the choir. Still, the general effect of this order proved to be very satisfactory.

Here is an order used by a church in a large town:

1. Sentences from the Scriptures, calling to worship. 2. Doxology. 3. Lord's Prayer. 4. Anthem. 5. Psalter. 6. Notices and Offering. 7. Quartet Voluntary. 8. Scripture Reading. 9. Gloria Patri. 10. Prayer. 11. Quartet Voluntary. 12. Hymn. 13. Sermon. 14. Prayer. 15. Hymn. 16. Benediction.

Here we find for the first time in my selections the service opened by the reading of Scripture sentences, as in the Episcopal service. If I venture to criticise the order, it is by suggesting that the notices are in an extremely unnatural place and that the Gloria seems to me to find its proper position at the end of the Psalms which may be read.

Another Boston district furnishes the following:

1. Rise and sing Doxology. 2. Remain standing and repeat Lord's Prayer in concert, followed by the Gloria. 3. Anthem by choir. 4. Responsive Reading. 5. Hymn. 6. Reading of Scripture. 7. Prayer. 8. Selection by choir. 9. Offertory. Proper Scripture selection and short prayer of consecration for the offering. 10. Notices not contained on Weekly Calendar. 11. Hymn. 12. Sermon. 13. Prayer. 14. Hymn. 15. Benediction.

In the above are introduced short Scripture selections, introducing the offertory, with brief prayer at its close. In some churches the organ is played during the collection.

The following is an order in a large and flourishing church twenty miles from Boston. Its peculiarity is in the place where it puts the Lord's Prayer:

1. Doxology (all standing). 2. Invocation (all standing). 3. Gloria Patri (all standing). 4. Responsive Reading. 5. Hymn. 6. Scripture Lesson. 7. Anthem. 8. Prayer, closing with Lord's Prayer. 9. Response. 10. Notices and weekly offerings. 11. Hymn. 12. Sermon. 13. Prayer. 14. Hymn. 15. Benediction.

A young church in a Boston district, while worshipping in a hall, used the following order:

1. Doxology (voluntary). 2. Invocation and Lord's Prayer. 3. Hymn. 4. Responsive Reading. 5. Gloria Patri (voluntary, all standing). 6. The Apostles' Creed (by minister and congregation). 7. Scripture Reading. 8. Prayer, followed by organ response. 9. Hymn. 10. Notices and weekly offerings. 11. Sermon. 12. Hymn. 13. Prayer and benediction.

In this order it will be seen that the Lord's Prayer, the Gloria and the Apostles' Creed are all introduced. These three may well be used in any church of our faith. The Lord's Prayer is certainly appropriate. The Gloria defines our position as to the Trinity. The Apostles' Creed presents some simple historical facts, which may well be remembered. The three might well be a bond of union between different de-

nominations, and certainly express the least which can constitute such a bond. In the particular church mentioned, which has had a remarkable growth, the pastor has added some few things, such as a prayer following the offertory, but I believe that the main features are unchanged. This order has one excellent feature in the organ response at the close of the prayer. I think it is far preferable, as a general habit, to a response by the choir. The latter response may be, and often is, entirely out of harmony with the general tone of the prayer. In fact, I have known such a selection to be thoroughly antagonistic to the feeling in the prayer. I have, indeed, known a minister who habitually ascertained before the service the selection which the choir had made, and frequently asked them to change it.

In another church a peculiarity is found immediately following the Scripture reading, in that the minister reads a sentence and the choir chants a response. This is repeated three or four times.

In another church, after the Scripture reading, the minister reads and the choir and congregation sing in response:

*Minister.*—Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment.

*Response.*—Lord have mercy upon us, and incline our hearts to keep this law.

*Minister.*—And the second is like unto it, Thou shalt love thy neighbor as thyself.

*Response.*—Lord have mercy upon us, and incline our hearts to keep this law.

*Minister.*—On these two Commandments hang all the law and the prophets.

*Response.*—Glory be to Thee, O Christ, in whose strength we renew our vows to keep these laws.

Another very large church in a city had an order in which the sermon was followed by the Lord's Prayer, chanted by the choir after the minister had said, "Let us pray." I believe that this queer arrangement has been properly discontinued.

The following is one of the more elaborate forms found in a Boston district:

1. Sentences from the Scripture. 2. Doxology (congregation standing). 3. Invocation (closing with the Lord's Prayer). 4. Anthem (or hymn). 5. Old Testament Lesson. 6. Hymn (congregation standing). 7. New Testament Lesson. 8. Responsive Reading. 9. Gloria Patri. 10. The Apostles' Creed. 11. The Pastoral Prayer. 12. Response by the choir or organ. 13. Announcements. 14. Offering. 15. Hymn (congregation standing). 16. Sermon. 17. Anthem (at option of the minister). 18. Hymn (congregation standing). 19. Prayer and Benediction (congregation seated and bowing down).

The above is very good, except in the possible danger of a needless anthem which may neutralize the sermon. My observation was that the minister had very little option about it.

The only additional one which I will give is that of Berkeley Temple in Boston for a particular date. As this congregation numbers from 800 to 1,200, its order is not without interest:

1. Introductory (a responsive service interspersed with chants and antiphonal singing and lasting about twelve minutes). 2. Scripture Lesson. 3. Anthem (Cantate Domino in D—Warren). 4. Prayer. 5. Response (the Lord's Prayer). 6. Offertory. 7. Duet ("It is of the Lord's great mercy"—Molique). 8. Hymn (congregation). 9. Sermon. 10. Hymn (congregation). 11. Prayer and Benediction (Amen, choir).

The number of orders of service might be largely increased, but I have given enough to suggest the variety now in use; and perhaps to afford suggestions to young pastors—perhaps to others—who may be desirous of modifying or enriching the order of public worship in their churches. **Pos-**



sibly some may still prefer the ancient simplicity.

#### FOUR TESTIMONIES.

BY REV. CORNELIUS H. PATTON, WESTFIELD, N. J.

It was an evangelistic prayer meeting in a temperance hall, and the leader was a woman. She wanted some testimonies, and out of respect she called upon the ministers first, asking them if the Lord helped them in their work. Everybody knew what they would say—of course the Lord helped people write sermons—and so when they were out of the way the leader said: "Now we want to hear from some of you common people, some of you working and business men. Have you taken the Lord Jesus into partnership with you, and does He do His share of the work, does He help you?"

A man got up and said: "I am a drummer. They say we are a pretty tough crowd, and that we have no use for religion. But I want to testify that a drummer can be a Christian just as well as anybody else, and that the Lord is very necessary to me; in fact, I couldn't get along without Him."

"That's the kind we want," remarked the leader. "Now who else can testify that Jesus is of some practical value in one's work?"

A man rose up in the back part of the room and said: "I am a wheelwright. I have been acquainted with the Lord Jesus a good many years, and I find Him very useful in my trade."

"Does He make your work go easier?" interrupted the leader.

"Yes, ma'am, He does."

"And are you happy over it?"

"Yes, ma'am, I am."

Then a little, sandy-haired man was on his feet. "My friends, I am a florist. Now you think that a man who is in that business has the pleasantest sort of time and ought to be a Christian very easy. You think he spends all his time smelling flowers and tying them up into bouquets for the ladies, and all that. That's so, and I like the business myself. But there are some things about it which make it very necessary to be a Christian and very hard. Now one of the things I have to do is to drag a hose from one house to another, and it has a mean habit of doubling up and catching in the door. It used to make me mad, and I would say, 'Darn you!' or something worse, and then give it a good kick. But now that I am a Christian I simply say, 'Thank you,' and lean back against the wall and laugh at it." After he had sat down he remarked in an undertone, "I really believe that hose is one of my best friends."

That started up the blacksmith. "I am a blacksmith," he said, "as you all know. Every one knows that is a hard business. But you do not know how very trying it is sometimes. I have about made up my mind it is the hardest business of all on Christians. Now take it when you have hold of an ugly horse (and horses can be ugly, just like men), and you get his hind leg up and his foot between your knees, when he begins to back, and he backs you all over the shop. It makes a man want to say some pretty strong things. And I have done it often before I took the Lord Jesus into partnership, as the leader calls it, but now, with Him standing by and helping me, I generally keep from doing it. Then horses kick in the blacksmith shop. I have been kicked a good many times, and I tell you it

hurts. But I will tell you, my friends, what hurts me more, and that is when I sin against my blessed Master."

After that the people went down on their knees, every one in the room except the unconverted, and there was one continuous strain of prayer, while the leader passed from one unrepentant person to another, praying with one, touching a minister on the shoulder and asking him to talk with another, leading those to the front seats who showed any desire to begin the Christian life. And all the time the prayer went on from men and women, occasionally interrupted by a familiar hymn, but all remaining on their knees. One after another heard the call that night, until not a single unconverted man was left in the room. Seventeen entered into an eternal partnership with Christ.

#### THE EXAMINATION OF CANDIDATES.

BY REV. RALPH W. BROOKAW, SPRINGFIELD.

I have long been convinced that the old, oral way of examining candidates for church membership is not the best. Pastors, who usually lead in the exercise, doubtless follow a well-digested scheme of questions, as, for example, inquiries along the lines of the candidate's knowledge of the need and plan of salvation, his religious experience, his surrender to the will of God and his full determination to follow Christ in life and duty. But even with the minister the temptation is to interpolate questions more or less irrelevant, and sometimes not far removed from the border land of impertinence—not to speak of the frequent unintelligible putting of very proper questions.

I have often condemned myself for asking a candidate, "When were you converted?" as if, so long as a person is converted, it makes any difference when; "How did it happen?" as if the occasion or the human agent or the method were of any particular importance; "Do you love to pray?" as if that, at the very beginning of a Christian career, were any test of fitness for the communion table. Such interrogatories may be interesting but surely they are not aimed in the direction of the tell-tale essentials. For them, and many more of the same kind, there is no New Testament warrant.

Imagine our Saviour putting such questions to the twelve! Would there have been any twelve? "Avoid foolish and unlearned questions," says the apostle. This exhortation finds application here, especially to the lay members of church committees, consistories and sessions, who also have the right to ask questions of candidates and usually avail themselves of it. I say this with the utmost respect for the laity; but facts are facts. How much thoughtful, skillful preparation can they, or do they, give to this important duty? Very little indeed. As with ministers in a Congregational council interviewing a pastor before installation, frequently their inquiries are expressions of the points they feel strongly upon, or of the harmless hobbies they ride, and not at all of a broadly, really testing character. The result is one-sided, inadequate, fragmentary.

The average intelligent layman, from a physician's point of view, would not be considered qualified to determine a sick person's symptoms. A minister of the gospel would make a "poor fist" at deciding a man's fitness for the position of bank cashier. A doctor's judgment would not be

taken as final in the matter of selecting a clothing house salesman. I do not mean that the layman's case before a candidate for church membership is exactly parallel to these, but simply that there is a similarity that argues an expert for an expert's work. Ought we not to be more painstaking and exact in making spiritual tests than in commercial or physical? Besides, oral examination is embarrassing. The candidate's circumstances make it so. It requires more than ordinary nerve control to face singly a semi-circle of solemn men.

A person half shivering from fright is in no condition to answer, extemporaneously, questions of which they have not been apprised, no matter how excellent or how kindly put. And so an oral examination becomes a needless stumbling-block in the way of many who would like to be and ought to be church members, but who either do not care or dare to offer themselves as the victims of a poor method. In view of these difficulties and perplexities, the standing committee of Hope Congregational Church, Springfield, after thorough consideration, has adopted the plan of written examinations, as by the following preamble and questions in circular form:

Questions to be answered in writing by those seeking church membership upon confession of faith, if they prefer this method to oral examination by the standing committee. This circular, filled out, should be handed to the pastor not later than two full weeks before a communion service. It is expected, however, that persons filling out this circular will meet the standing committee for the sake of becoming mutually acquainted. Any points connected with one's religious experience that one may desire to give the committee will gladly receive.

Rom. 1: 16. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.

Luke 22: 19, 20. This (bread) is My body which is broken for you: this do in remembrance of Me. And this cup is the new testament in My blood which is shed for you.

#### QUESTIONS.

1. Do you see yourself to be a sinner in the sight of God?
  2. Do you believe that Jesus Christ came into this world to bear the penalty of the law, and to be the Mediator and Saviour of all who accept Him?
  3. Have you been led to depend entirely upon God for the forgiveness of your sins and the renewal of your spiritual life through the sacrifice and mediation of Jesus Christ?
  4. Are you heartily sorry for your sins, have you confessed them to God, turned away from them and made amends to any one whom you have wronged?
  5. Do you accept Jesus Christ as your Redeemer, your pattern of life and teacher, and have you surrendered yourself to Him as your King?
  6. Do you take the Bible to be the revelation of Jesus Christ, the book of books, the one supreme rule of faith and practice?
  7. Have you resolved to be conscientious in the practice of prayer, in reading the Bible and in the use of all means that will help you to be a consistent Christian, relying on the Holy Spirit to take of the things of Christ and make them known unto you?
  8. Is it your purpose to do all you can to win others to Christ and toward the Christianizing of all society and government?
  9. Do you agree to remain loyal to the interests of this church as long as you are a member of it, conscientiously supporting its meetings for worship by your presence, and its enterprises by your sympathy and aid, and will you do your share, according to the adopted methods, toward providing for its running expenses?
- Name,  
Address,  
Date.

By this method we not only avoid embarrassment, irrelevant questions and thoughtless answers, but also reap an educational gain; for as we spread these printed questions broadcast among our people we cannot fail to disabuse their minds of erroneous notions about putting up the church membership bars higher than Jesus did.

## The Home

### THE CORE OF THE HOUSE.

The core of the house, the dearest place, the one that we all love best,  
Holding it close in our heart of hearts, for its comfort and its rest,  
Is never the place where strangers come, nor yet where friends are met,  
Is never the stately drawing-room, where our treasured things are set.  
O, dearer far, as the time recedes in a dream of colors dim,  
Breathing across our stormy moods like the echo of a hymn,  
Forever our own, and only ours, and pure as a rose in bloom,  
Is the center and soul of the old home nest, the mother's darling room.

We flew to its arms when we rushed from school, with a thousand things to tell;  
Our mother was always waiting there, had the day gone ill or well.  
No other pillow was quite so cool, under an aching head,  
As soft to our fevered childish cheek, as the pillow on mother's bed.  
Sitting so safely at her feet, when the dewy dusk drew nigh,  
We watched for the angels to light the lamps in the solemn evening sky.  
Tiny hands folded, there we knelt, to hush the nightly prayer,  
Learning to cast on the Loving One early our load of care.  
Whatever the world has brought us since, yet, pure as a rose in bloom,  
Is the thought we keep of the core of the home, the mother's darling room.

We think of it oft in the glare and heat of our life-time's later day,  
Around our steps when the wild spray beats, and the mirk is gathering gray.  
As once to the altar's foot they ran whom the menacing foe pursued,  
We turn to the still and sacred place where a foe may never intrude,  
And there, in the hush of remembered hours, our failing souls grow strong,  
And gird themselves anew for the fray, the battle of right and wrong,  
Behind us ever the hallowed thought, as pure as a rose in bloom,  
Of the happiest place in all the earth, the mother's darling room.

We've not forgotten the fragrant sheaves of the lilacs at the door,  
Nor the ladder of sunbeams lying prone on the shining morning floor.  
We've not forgotten the robin's tap at the ever friendly pane,  
Nor the lilt of the little brook outside, trolling its gay refrain.  
How it haunts us yet, in the tender hour of the sunset's fading blush,  
The vesper song, so silvery clear, of the hidden hermit thrush!  
All sweetest of sound and scent is blent, when, pure as a rose in bloom,  
We think of the spot loved best in life, the mother's darling room.

Holding us close to the best in life, keeping us back from sin,  
Folding us yet to her faithful breast, oft as a prize we win,  
The mother who left us here alone to battle with care and strife  
Is the guardian angel who leads us on to the fruit of the tree of life.  
Her smile from the heights we hope to gain is an ever beckoning lure;  
We catch her look when our pulses faint, nerving us to endure.  
Others may dwell where once she dwelt, and the home be ours no more,  
But the thought of her is a sacred spell, never its magic o'er.  
We're truer and stronger and braver yet, that, pure as a rose in bloom,  
Back of all struggle, a heart of peace, is the mother's darling room.

—From Mrs. Sangster's *On the Road Home*.

It is well to organize charity to relieve destitution, but it is a thousand times better to practice charity—kindliness is the true rendering. Love thy neighbor as thyself.—A. W. Tourgée.

### MRS. MARGARET E. SANGSTER.

We take unfeigned pleasure this week in being able to grace the Home Department with the face of Mrs. Sangster. The picture is drawn from a fine portrait which appeared in *Harper's Young People*. There is no other contributor who so easily holds the place of queen of hearts among our readers, no other concerning whom so many requests have been made that we tell something of her personal history, no other whose writings elicit from strangers so many appreciative tributes. Writing about three years ago to the editor of this department, she said: "I never knew until this summer what a host of women claim me as their personal friend, simply through my written words." This was after a journey West where, in company with her intimate friend, "Marion Harland," she had been addressing large audiences at the Monona Lake Assembly in Michigan and had been received by them



with loving enthusiasm. Although public speaking is only incidental to her main work as writer and editor, yet in this field of effort she has achieved no small degree of success. A perfect unconsciousness of self constitutes one of her charms on all such occasions.

It is seldom that anything from Mrs. Sangster's pen in our columns fails to call forth favorable comment from those who have never looked into her face nor felt the cordial pressure of her hand. Said a weary, overworked woman, after perusing a recent article entitled *Tired Women*: "I have put it aside to read again when I come to my next hard place. Somehow she always lightens the load for me." Another stranger formulated the impression gained from her writings in these words: "I always conceive of Mrs. Sangster as the embodiment of all the virtues beginning with S—serenity, sincerity, simplicity, sweetness, strength, saintliness, and, most of all, sympathy." This alliterative characterization is singularly true to life. In these traits may be found the secret of her influence over those with whom she has no personal acquaintance and also the reason why she is so greatly beloved by those who stand within the inner sanctuary of her friendship.

This distinguishing mark of sympathy interuses all her writings and is particularly noticeable in her correspondence. The briefest business note always has a touch of

loving-kindness in it and is free from the slightest trace of haste, fret or worry. She seems to have

A heart at leisure from itself  
To soothe and sympathize.

Yet few have less actual leisure from pressing duties. One or two extracts from letters will reveal more clearly than any words of our own this rich mine of unselfish thought for others: "What delight there is in being busy and in lifting a little the burdens that press heavily on so many weary hearts." "My heart is full of desire to help the struggling world of womankind and to receive its own help from above." Now she is yearning over some young girls "who need a word of motherly counsel," and again she is burdened in prayer "for a dear young friend who is wrestling for himself but cannot rest on the divine strength for peace." And how full of tenderness are these words concerning one who mourned and could not be comforted! "I think there are several reasons why many people mourn their dead so hopelessly and have so little realization of the world to come as a real place. Many excellent people are deficient in imagination, and imagination gives wings to faith, which else lingers along on crutches. Others, too, are like Lowell in his *After the Burial*:

I would give all my acres in Dreamland  
For a touch of your hand on my sleeve.

"Heaven is only Dreamland to them—a mirage, not a locality. Again, there are those who cannot get over use and wont. Day by day they miss the companionship, the caring for and reciprocal care. Even the homely incidents and the occasional misunderstandings in the commonplace life were dear. . . . Nothing goes to my heart like the pathetic yearning in the eyes of the aged when those they have become used to are taken hence."

Mrs. Sangster has published two books of poems, and of the second, entitled *On the Road Home*, Harriet Prescott Spofford, a cherished friend, writes: "The range of her expression is very wide, from the feeling for the little armchair by the fireside, the mother singing her baby to sleep, the small cares and troubles of common days, to the interpretation of the chimes of Trinity ringing out over the multitude of money-changers the airs of the hymns they used to hear long ago, the recognition of the one spirit urging along the great procession of the down-town ferries, the sanctity of the moonlighted dusk of the great poet's death chamber, and then up and up to the strength and comfort of the page bearing the poem of the 'King's Messenger,' to that telling of the splendor of the 'City of God.'"

Between this ripened fruit of her later years and a modest little volume written when a girl in her teens, and designed as a Christmas gift to friends, lie years of industrious labor as editor, reviewer and author. The other book of verse, called *Poems of the Household*, several books for girls, one of which had a large sale in England, and hundreds of newspaper articles, poems and book reviews during that period bear witness to steady and conscientious work. For many years she was assistant editor of *Hearth and Home* and later as postmistress of *Harper's Young People* she endeared herself to a host of boys and girls who, at a gathering in Chicago last summer, crowned her with tributes of praise and affection. Now, as editor of *Harper's Bazar*, she occupies one of the most honorable and responsible positions granted to American women in these days



of privilege for them. Young aspirants for literary fame have ever found in her a helpful and judicious friend. Modest as to her own attainments, she is quick to recognize the least gleam of merit in others. Under the warmth of her praise the shy genius of Mary E. Wilkins blossomed into fuller expression, and others of less note are walking on higher levels of achievement today because of a stimulating word or a bit of wise counsel at the right moment.

Her church home was formerly with the Dutch Reformed people, but a few years ago she followed Dr. E. P. Terhune into the Puritan Church, Brooklyn, where she lives a near neighbor to this beloved pastor and his accomplished wife. Here she teaches a large Sunday school class of young women, and is actively interested in all the benevolent enterprises of the church, especially in its foreign missionary work.

So much for the public side of Mrs. Sangster's life. Its beautiful domesticity is a strong refutation of the charge which is frequently made against literary women that they are neglecters of home duties. In no other place do her qualities of heart and mind reflect greater radiance than by her own hearthstone. Within this home have grown up a son, two stepdaughters, a niece and nephew. The last two still constitute members of the household, and two of another generation now call her grandmother. In fulfilling the obligations which all these relationships involve her character has been disciplined into its affluent grace. The range of experience represented accounts for her sympathy with infancy and old age, with the restless ambitions of youth and the heartaches of middle life.

About fifteen years ago she became a frequent contributor to the *Congregationalist*, and for the last three years has written almost exclusively for its columns, with the exception of her voluminous work in connection with the various publications of Messrs. Harper & Brothers, with whom she has been associated for more than a quarter of a century. That widely copied poem, *Dear Little Heads in the Pew*, first appeared in our paper. Of the work for us she is kind enough to say, "The service for me has been one of joy." To ourselves and our readers it has been equally prolific of pleasure, and we earnestly hope that many happy years may be added to the useful past and that her pen may long continue to enrich us with its tender and inspiring messages.

Blessing she is; God made her so,  
And deeds of week-day holiness  
Fall from her noiseless as the snow,  
Nor hath she ever chanced to know  
That aught were easier than to bless.

### TO A BRIDE.

BY KATE UPSON CLARK.

It is a singular fact that all our reading of books, all of our observation and all of the good advice which is lavished upon us really conduce very little to our stock of wisdom. The true knowledge seems to be impossible to acquire except by experience, which is probably why Charles Dudley Warner wittily says that it is something which one acquires when one has no use for it. And still we who have had the experience keep on giving the advice!

Perhaps there is no department in which this commodity is more abundant than in that of matrimony. Whatever unduplicated gifts a bride may have, advice is not one of them; and yet there is one piece of ad-

vice which is worth more than all the rest and which is rarely, if ever, given at such times. It is this: Keep your eyes persistently fixed upon your husband's good qualities. And the same applies equally to him in regard to his wife. It is amazing what a naughty pleasure a bride's relatives sometimes appear to take in hunting out and emphasizing the weaknesses and defects of the new member of the family.

"I had no idea that Joe was so touchy," remarked a newly made mother-in-law to her daughter. "I see that you have to be very careful what you say to him. It is going to be hard for you if he flares up often as he did when you criticised his gloves last night. You must try to break up the habit as much as you can." And the young bride, who had felt only a momentary pang at "Joe's" impatience about the gloves, and would have forgotten it entirely if the matter had not been brought to her notice again, begins to feel herself abused and finds herself dwelling upon the poor fellow's "touchiness" to the exclusion of his innumerable good qualities.

There are always dear aunts and uncles and cousins hovering about a newly established home, and their eyes and ears are too often open to the disagreeable developments therein.

"I found Amelia crying when I went around to her house this morning," one of these hangers-on confided to another, "and I finally made her confess that Tom had remarked he had been hoping the coffee would improve, but that it had been growing worse for three weeks now until he positively couldn't stand it any longer."

"That was a nice thing for him to say to a girl like Amelia—used to better things all her life than he has been! I wouldn't bear it if I were in her place."

"So I told her. She is as good as he is, and a great deal better, and if he is beginning now to find fault with her table there will be no end of trouble."

This trifling incident is told and retold throughout the entire family connection until it assumes serious proportions, and yet it is founded on a moment's crossness of poor Tom, who was dreadfully nervous about his business, had worked twenty minutes over his shirt studs (which alone will make the best of men cross), and was late in getting seated at breakfast when he had particularly wanted to be early. He was a good fellow and devoutly in love with his wife, and yet this trifle came near wrecking their domestic happiness.

In the first place, Amelia should never have told why she was crying. She might have said any one of a dozen things to set her "adversary" off the track, remembering, "Blessed is he who giveth the answer that cannot be answered." Then she should have related some instance of "Tom's" generosity or devotion, which would have braced up her own wavering faith and have thrown her prying relative back where she belonged.

The bride will find that her husband is abnormally fastidious in regard to matters which she considers trifles, and that he is indifferent to others which to her are momentous. Thus the importance of a manicure may be one of his hobbies, but he may be culpably careless about punctuality at meals. He may insist upon fresh table linen daily and yet have annoying habits as to boots and gloves. He may reprove his wife for talking too much and yet bore a

whole party by telling long-winded stories of his own adventures. In fact, there is no inconsistency of this trifling sort of which the young bridegroom may not be capable, and if the bride choose to concentrate her attention upon these microscopic weaknesses she may make herself very miserable. But if you have gone so far as to marry anybody, my dear girl, you must, being a reasonable creature, have seen much to admire in him. He is doubtless at heart a true, manly fellow with many solid merits. Think fondly of these when your mind reverts to him. Do not take his faults too seriously. By a judicious recourse to "the godlike element of humor" you can readily rise above them, and in nine cases out of ten loving and gentle treatment, backed by time, will cure them. Meanwhile, magnify his virtues. Love them and love him, and do not tell anybody on earth of the failings which you have discovered in him. Remember that he has doubtless found just as many in you. Boys and men are, as a rule, wonderfully amenable to kind treatment, and when you have once proved that you are true and honest and loving they will do anything on earth for you. Thus it is not only the secret of happiness but the secret of power for a bride to dwell persistently upon her husband's virtues.

### AN INDUSTRIAL ART SUCCESS AT KESWICK.

BY O. M. E. ROWE.

Life seldom falls to a level more dull than in the winter of a small country town where tourists flock in the summer. Their multifarious wants keep busy hundreds of hands that perforce drop into idleness when the last pilgrim departs. This extreme of activity and indolence marks the life of Keswick, a hamlet among the beautiful Cumberland Mountains in the English Lake District. Crosthwaite Church, under whose shadow sleeps the poet, Southey, is a parish blessed with a wise rector, Mr. Rawnsley, whose heart yearned to keep the young men from the fascinations of the public house, nay more, to bring a broadening influence into their monotonous lives. Happily, Mrs. Rawnsley is a lady of fine artistic training, and by applying her knowledge and taste to its supervision an art industrial school became possible in Keswick.

In the autumn of 1884 it began with a class in brass *repoussé* work and wood-carving in the only available place, the parish room. Thirty men and boys responded to the invitation for free instruction and worked two hours for three evenings a week. The projectors took the risk of providing tools and material, and secured an experienced female teacher for the wood-carving. Two Keswick ladies, amateurs, but enthusiasts in the use of *repoussé* tools, undertook the brass work. At the end of six weeks work that was salable was produced.

To help meet the expenses an amateur class was formed for afternoon sessions, each member paying \$5.25 for the course. The quality and variety of work steadily increased. At the end of the third season the receipts of the school exceeded the expenses \$600 and the experiment was an assured success. The artisan class now numbers seventy and the annual sales reach \$3,500, and include hand-wrought brass and copper articles of great variety and skillfully executed wood-carvings. Perhaps the

piece of work of which these artisans are most proud was lovingly done for the reredos of Crosthwaite Church. Three large panels of what is known as gilding metal—a happy union of gold and copper tints—were hammered to represent the birth, death and resurrection of our Lord, and were elaborately framed in fine oak carving. This beautiful blending of rich *repoussé* work with carved oak is being much sought by decorators who wish to give a sense of light and mystery to a large wall space. The class also fills orders for household or decorative articles in sterling silver. The managers take all the responsibility of the salesroom.

This admirable evening school has social and economic bearings as well as ethical value. The training is thorough. No boy can join the metal or wood class until he has taken the drill of a drawing class and acquired some facility of hand. When he can do excellent work he receives sixpence an hour, and, as the class now meets six evenings a week, many a worker earns a guinea a week and has time for other pursuits also. Scamp work is frowned upon, and a lad soon learns that only perfect execution can receive the approval of Mrs. Rawnsley, who personally inspects each piece and stamps it with "K. S. I. A.," the much coveted seal of the school. He knows, too, that he will lose his place at the bench if his slovenly handiwork continues. Nicety of finish reacts on character. Felix Adler says, "Squareness of doing is not without relation to squareness of thinking."

The young men and lads of Keswick are not only lifted out of the deadly winter dullness of village life, rescued from the degradations of the taproom and helped to earnings in a pleasant way, but they, "the pith and marrow of English rural life, are kept from wandering away to the bewildering cities to lose its simplicity, its freshness, its very life, in the flare and glare of the monster towns." The industrial school has also cultivated the laborer's eye, developed a sense of the beauty of form and color, of the harmony of material and decoration, and he will spurn the tawdry metal and crude wood work done by machinery. He grows into an appreciation of Ruskin's dictum that the value of a thing depends on the amount of intelligence that has gone into it. Gradually the artisan loses the baneful effect of being a mere machine, and loves his work because he finds it may be an expression of very self and worth doing for its own sake. The creative faculty is stimulated, and he is encouraged to originate designs or adapt them, just as his mediæval ancestors wrought their quaint Gothic fancies into the cathedral decorations.

Mr. and Mrs. Rawnsley go abroad every summer and return laden with fresh designs gathered from the treasures of Continental Europe. From their courageous venture in Keswick nine similar industrial art schools have been established in small towns in various parts of England. This Keswick School began to lay aside a fund from its earnings for a permanent building. But the men enjoyed their art work so heartily that they gladly loaned \$250 to establish a home industry for the advancement of their wives, sisters and daughters. Miss Twelors, a disciple of Mr. Ruskin, and who had experience in teaching the Langdale people, was engaged to train the Keswick women in spinning and weaving the best possible linen

fabric for embroidery. Already thirty varieties are produced and some are dyed in delicate, artistic tints. Many of the girls have been taught embroidery that has an art value by beauty of design and excellence of finish. This enterprise has been called the Ruskin Linen Industry because the great art critic is interested in its success, for he most cordially approves of whatever educates the art instincts of the English working people.

### A PLEA FOR QUIET HOME LIFE.

BY A MOTHER.

"There's no choice left us and it isn't right," was the thought that sprang into a mother's mind and to her lip when the question was raised recently in her hearing, "How shall we spend our winter evenings?" With our multiplicity of organizations for self-improvement and benevolence, and the meetings deemed needful for the prosecution of their work, there is little margin left for any quiet home life. Many of us, standing on the threshold of a new week, have scanned the printed weekly calendar of the parish, or recalled the notices just given from the pulpit, to find frequently not an evening left us for the demands of the family circle. It comes to be a serious question whether we shall have any winter evenings at home, and one that must be settled before we proceed to the problem of how they shall be spent.

Now, with the truest, most loyal interest and love for the social and religious activities of the church—yes, and of the kingdom of Christ at large—I have a growing conviction that all these demands are making great inroads upon the family life. Especially is this true of evening engagements, and more especially in households where there are young children—boys whose pushing growth calls for wise and careful direction. Every parent will approve of the words of a young and gifted mother, a pastor's wife in a country parish: "My home comes first always. . . . Others can do outside work as well as I, but my children can never have another mother." And she was heart and hand in every good word and work, too. So may we be; only let us so plan our outside work that we shall have some evenings at home—evenings whose pleasures shall still the boys' craving for the street and linger in memory, a safeguard against the evil of the world when they go out into its business and temptations.

"Ah!" I think I hear some one say, "she is right. Parents are set for the defense of home, of course."

But this responsibility to conserve the precious home life is not for father and mother alone. They cannot make a home circle. They may be the center of family life, may give the keynote to its occupations and pleasures, but the ideal of a happy home is one where parents and children, boys and girls, young men and maidens co-operate to make it the best and dearest spot of earth to each. Are not our young people in danger of forgetting this? Nowhere does Paul's forceful and beautiful parable of the body and the members hold truer than in the mutual relationships of the domestic circle.

As the children grow older the evening offers the only opportunity for the cultivation of home life. The day is spent in the school, the office, or the shop, but the twilight brings each homeward. The evening lamps are lighted, the evening meal partaken of, and then the hours that follow

should be spent together in simple pleasures—reading, music or amusements, each lending his or her help to make it the pleasantest part of the day, the older children bringing their treasure into it, happy in making the younger ones happy, the parents living their youth over again as they join gladly in the occupation of the hour. We cannot help feeling that, for young people as for parents, the evening at home should be the rule, the evening abroad the exception. Yet of how many young people the reverse is true! It was the testimony of a prominent pastor that in his evening calls he rarely found a young man at home with the family. Parents are strangers to their children and children to their parents, their best selves kept apart and their courtesies reserved for society. As the children grow older the gulf widens. No quarrels separate, no bitter alienations, but they naturally grow apart, because no cords of common, living interest and sympathy hold them, and, in a multitude of instances, the home relationships are only an empty name.

Our Christian young people have the same difficulty to overcome as their elders in the shape of the many demands made upon them from without—demands worthy of attention and imperative in their claim. But is it not possible to establish an equilibrium among our duties? Unquestionably there is a duty to the home, also; that cannot be set aside without vitiating every other performance, however praiseworthy in itself. If we have too many engagements to bestow thought and care upon our home, it is time to call a halt. Lop off some of the outside duties, and the rest will gain in quality what is lost in quantity. Let the young people remember that they need the quiet relaxation of the home evenings, the breathing time for growth, mental and moral, the affectionate intercourse of the home, as much as the home needs them.

There lingers in my memory a description by a missionary of the worship of the evening lamp, sacredly observed by the people of Madura. As dusk deepens the house mother takes the brass lamp, fills it with coconut oil, wreaths it with flowers and puts it in its accustomed place. As the members of the family come in each makes a momentary pause before it for adoration, from the youngest child to the aged grandfather. This pagan superstition holds a beautiful suggestion of the devotion to home life for which we plead. From many of our abodes the fireside and the hearthstone have disappeared. There is naught left us as a visible rallying point for the family circle but the evening lamp. Let us keep it burning brightly, gather round it all together, and as its soft, quiet radiance "giveth light unto all within the house" so let the pure influence of these happy evening hours fill the home with light and fragrance unfading.

### THE LITTLE ORPHAN OF NAZARETH.

BY CORNELIA M. PARSONS.

It was the Christian Sunday, a day in the early part of March, in the little town of Nazareth, Syria. Stillness and peace seemed to rest upon the Moslem village so dear to us as the home of our Saviour. In one part of the old town, with its low, white buildings, still stands the famous well or fountain where the Christ-child Jesus probably used to accompany His mother as she daily went to fill her jar with water.



Here, on this March day, stretched on the cool stones, lay a little child sleeping. Her pretty curly hair was matted and tumbled and the olive face showed marks of recent weeping, for the eyelids were red and swollen. By her side lay a broken vessel and a rough, wild-looking dog at her feet seemed keeping watch over the little one. Soon she stirred, as if a troubled dream had come to her, and then started up, exclaiming in her native tongue, "Ah, me! Mahomet will be looking for me," and calling the dog she disappeared down one of the dirty, narrow streets.

The child's face haunted me for days and do what I could to keep it from me all was of no avail. A voice seemed to say in my heart, "Jesus of Nazareth," "Jesus of Nazareth."

I was simply a tourist, one of the many who yearly visit the little town of Nazareth. Of course I was anxious to see the many sacred spots which our Bibles have made so dear to us. One day, at noon, I again found myself by the Virgin's Fountain. My attention was arrested by the same little pinched, dark face. The child, seeing me to be a stranger, took my hand in hers and touching it to lip, forehead and heart murmured the words, "*In Harah Said*" (How do you do)? Strangers are always greeted in this way.

She did not run away or ask for money as all the others did. She touched my hand gently again with hers, saying, "Christian, Christian." I determined to find the home of this little one, and requested my guide to ask her where she lived. Soon we were wending our way through the streets, she with bare feet pattering before and turning constantly to see if we were following. On, on we went, and only one who has visited Palestine can form any idea of the dirt and wretched poverty in these streets, or alleys, as we should call them.

Finally we came to a low doorway. The child entered, beckoning me to follow. In one corner of the dark room on the stone floor a man lay, dying. As we entered he raised his head and, with a feeble motion of the hand, asked me to come nearer. I found he knew a little English, and, in a few words, he told his story.

In his early life he had been a Jew, then later a Moslem, but, while conducting some English tourists, acting as dragoman, he had learned about the Saviour of the world. Now he was dying. He believed, he *knew*, he was a Christian. One day a voice had said in his heart, "Thou art Mine. I have redeemed thee." His secret had remained his own, as to tell it would have caused his instant death. Yes, in this poor chamber the old man lay waiting for Jesus of Nazareth to pass by.

Soon he turned to the little one and then to me, saying: "Christian, will you take the little one home with you and tell her about our Saviour? She is dear to me. Her parents are both dead; they died of the cholera." Here the voice ceased, the weary eyes closed on earth, and I knew that Jesus of Nazareth had passed by and taken the old man to Himself.

After all arrangements had been made I took the little girl to her new home, where I knew she would have every comfort, and where she would learn much about the blessed Saviour. This new home was Miss Dixon's Orphanage, where many homeless children were cared for and instructed. Miss Smith, the kind English matron, met

and welcomed us, taking little Jodé by the hand.

Before I left Nazareth I saw the child many times, and on each visit I could notice the difference in her face. The eyes no longer looked sad and hungry. The neat dress and freshly combed hair, the happy smile that greeted me as I came and went, showed what a change had come over the orphan child. And in this little Eastern town I felt the Christ-child Jesus lived as of old, for He had put it into the hearts of these dear English friends to welcome in His name the little orphans of Nazareth.

## SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

PARALLEL WITH THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR MARCH 11.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

To teach the Golden Text:

After explaining and repeating it several times, let the children say every other word and mamma every other one; or tell them you will repeat the text, but that you will stop suddenly at some word and they must be ready to finish. Both these ways secure the closest attention.

Materials for this lesson:

1. Alphabet cards to spell the words give, obey, love, do; and for each child a card on which is written the words, "All with faith."
2. The Bible Time Ladder.
3. Nine pieces of paper cut the size and shape of the rounds of the Bible Time Ladder, with similar holes made in them with the point of a pencil. On four of these papers write, respectively: "give," "obey," "love," "do all with faith"; make the first letters of these words with gilt or with red ink. On the other five rounds write, respectively: "Many children who would spread abroad"; "Land given to Jacob and his children"; "God would be with Jacob in all places"; "God would bring Jacob again to that land in peace"; "All the families of the earth would be blessed through Jacob's descendants." On this last piece of paper make a star (using a thimble for the circle—see lesson of Jan. 25) with gilt or red ink. Place these five last named papers over five rounds of the Bible Time Ladder and lace them into the side pieces; put in the other four pieces as follows: above the fifth round (the one with the star) put the round, "do all with faith"; above it, "love"; above this, "obey"; and at the top of the ladder, "give"; thus the first letters spell "gold."

The Lesson:

As an introduction read Isa. 60, beginning with the middle of verse 16. This chapter is full of beautiful imagery expressing God's blessings to the church, that is, to those who give to God loving obedience. Explain verse 17 fully. Our best given to God is rewarded by much richer blessings. Now read all of Gen. 28, referring to verse 16 of Isa. 60—"the God of Jacob." In verses 13, 14, 15 of Gen. 28 notice the five promises of God to Jacob and read what is written on the five rounds of the ladder, explaining fully the star round—last part of verse 14. Read verses 16-22, again noticing that God did not ask anything of Jacob but God wanted something—just what He wants from us and what He wanted from Adam and Abel, Noah and Abram.

What did Jacob give to God? Read the last clause of verse 21. What did it mean that the Lord should be his God? You remember the hard thing that God asked Abram to do. He did all these hard things through those three days with something or by something. What was our Golden Text? "By (something) Abram when he was tried offered up Isaac." The Lord was Abram's God because Abram did all those hard things with

faith, and this is one thing that Jacob meant by the last part of verse 21. Put in the round, "Do all with faith," above the star round. Abram thus trusted God because he loved Him. Jacob meant love when he said, "The Lord shall be my God." Put the "love" round above "Do all," etc. The Lord could not be Cain's God, because Cain would not give love to God.

What did Adam and Eve fail to give God which Abram and Noah gave Him? Put the round "obey" in above "love." When Jacob said, "The Lord shall be my God," he meant that he would "do all with faith," that he would "love" and "obey" God. But he offered still more to God. Read verses 18 and 22. The oil was Jacob's food. He gave the best he had, and promised one-tenth of all that the Lord should give to him. Put in the round "give" at the top of the ladder. Now let the children make the four words with the cards. Read verse 17 of Isa. 60 again. Call attention to the first letters of "give," "obey," "love," and "do all with faith," which spell "gold." Jacob gave his best—his brass, wood and stones—and God rewarded him with gold, i. e., the five promises on the five rounds of the ladder, verses 13, 14, 15, especially the star promise (last of verse 15). God's own precious Son was to be born from one of the descendants of Jacob and was to save the world.

Now let the children unlace the ladder and make it into a cross by the directions. The cross is the ladder by which we can reach heaven. If one has not the ladder this lesson can be carried out in part by drawing on the blackboard or the large sheets of paper a ladder at least two and a half feet high, with nine rounds on which are written the words suggested. Then with the broad side of the chalk cover the rounds and draw broad marks to the left and right, so as to turn the ladder into a cross.

The practical teachings of this lesson are apparent. How can children, how can we all, give to God, love and obey Him and do all things with faith? God gives gold, i. e., the best of blessings, to all who serve Him. Children can be made to understand the fact, and the reason for it, that Christians are happier than others. How we can give to God is explained by Mark 16: 15 and Matt. 25: 40.

Answer to Bible riddle published last week: Matt. 12: 40.

March 18 being a review Sunday, a missionary lesson will be provided and the following materials will be needed:

1. Alphabet cards (30 cents), D. H. Knowlton, Farmington, Me. Large letters, for mission band leaders (20 cents), D. C. Cook, Washington Street, Chicago. Leaders make a large S on cardboard 24 x 18 inches. Mothers make large S on cardboard 6 x 3 inches. Give each child one with letter cards for these beheaded words: *silver, applications, study, service*.
2. Globe of cloth, to be stuffed (12 cents), Morse & Co., Augusta, Me.; or a handsome globe (25 cents) of Robert Gair, 163 Chambers Street, New York. This is excellent. Buyer pays express, but the globe is light.
3. Lesson roll (large sheets of manilla paper), or blackboard and black crayon or chalk.
4. For reading with the children, these charming leaflets (two cents each): *Chih, The Story of a Little Chinese Girl*; *Children in Papal Lands*; *A Concert Exercise by Mrs. Mayo*; *Cæsarea Kindergarten*; *Gods of Hindu Children*; and, if you are not a subscriber, a sample of *Mission Dayspring*. Send to Woman's Board of Missions, No. 1 Congregational House, Boston.
5. Six pieces of paper the size of postage stamps. Write on three, "My little B in —"; on three, "My little S in —." On the first three, after word "in," write, respectively, T., M., A.; on the other three, C., J., I. B. stands for brother, S. for sister, and the other letters for Turkey, Micronesia, Africa, China, Japan and India.

## CONVERSATION CORNER.

**W**E were not half through with our subject last week, when "our hero George" (as he is called in a curious ballad I have just seen in an old commonplace book) left, presumably, for the Old South Meeting-house, where Governor Greenhalge and others were doing honor to his memory. Such a man cannot be honored too much. I have no fear of "hero worship" where the man was really a hero. Men who simply attain great office or great wealth by their ambition or their shrewdness are not worthy of admiration or emulation. But it is a grand thing for a boy to be enthusiastic over the lives of men who were bold and brave in an unselfish way, on the right side, for a good cause. It will go far toward making a boy unselfish and brave himself. I heard of a little Connecticut boy the other day who used to say with pride, "My name is General—Joseph—Hooker!" Perhaps his father had fought under that old soldier. I remember another little (New Hampshire) fellow telling me twenty years ago, with similar pride, that his name was Winslow Kearsarge—his father helped sink the Alabama. I thought of that when the Kearsarge was wrecked on Roncador Reef the other day.

But our subject is stamps! These letters from my budget are samples of many others, asking where to send old stamps—sometimes inclosing a lot for me to send.

WARE, MASS.

Dear Mr. Martin: I am not a Cornerer and I never had the stamp fever, but I always read these columns and am glad to send a few stamps to those who enjoy collecting them. I inclose some from Bulgaria, which came on the wrappers of papers sent by the missionary, Miss Ellen M. Stone.

Respectfully, M. A. B.

We in the Congregationalist office need no introduction to that missionary, nor do our young readers of twenty years ago.

SHREWSBURY, MASS.

Mr. Martin; Dear Sir: Will you please inform me where to send old postage stamps, and what they are used for?

Yours truly, H. E. H.

CONCORD, MASS.

Dear Mr. Martin: I do not know whether the Alphabet ever sailed here, but as our river flows into the Merrimac you could get here by taking the boat over a few falls. It is here where Emerson and Thoreau and Hawthorne lived, and where the Battle of Concord was fought. [How contradictory to speak of the "battle of Concord"! I should think, when speaking of their town in that connection, they would spell it in the other way—that would show that "the embattled farmers" conquered.—Mr. M.] I have a collection of over 1,500 stamps from all parts of the world. I also save all the common stamps I get and expect to give them to people who are trying to get 1,000,000. I send you a package of 1,200.

Yours truly, THERON D.

Many others have sent me packages to go to some million-collector, the stamps often being carefully saved and assorted by invalids or children, whose names I have not room to print. As "Wisconsin Charlie" is well started as a dealer in the trade and does not need our help, I send now to the Hospital Cottages, Baldwinville, Mass. I sent a lot there about Christmas time. Here are extracts from the return letters:

Dear Mr. Martin: I am thirteen years old and have hip-joint disease. I haven't got any home; my parents are dead. We have nice times here. Dr. and Mrs. Flood are very kind to us. We study arithmetic, geography, physiology, English and American history and spelling. I have counted and sorted more

than 1,000,000 of stamps since I have been here. We have a Loyal Legion. BELLE F.

Dear Mr. Martin: We received the stamps you sent us and we thank you for them. The children here are very fond of trimming, counting and sorting them. I am eleven years old. I have paralysis and I have to walk on crutches. When I came here I crept around and could not stand up. MINNIE L.

Dear Mr. Martin: I hope you are well. Miss Isaacs told us about your letter and the stamps. I am here for infant paralysis, so Doctor thinks. I am twelve years old. I can now run, walk and skate nearly as good as any one. We have three buildings beside the laundry. We have many children here who suffer a great deal, and many that are lame. They like to sort stamps and look at picture-books. Good-by, with love, FRED T.

Dear Mr. Martin: We thank you for the stamps you sent us. We had a very nice time Christmas. We had a big tree in the middle and two little ones on the side. In our ward we got a little playhouse. We have a very nice time with it on rainy days, and when we can't go out. I am eleven years old. I have not any parents. This is the only home I have. But I am very happy. I go to school and am in the American history. I have got paralysis and I can't walk on snow, but I can walk on bare ground. ANNIE M.

Why is not that the very place to send your surplus stamps—to those crippled, suffering children, away from home, without any home? If you think so, address the superintendent, as above. I know it is called ridiculous and impossible to collect "a million of stamps"—but it is done! No one, of course, can get them all by himself. He must either buy or beg of others. Our member, Freeman P., Jr., Gloucester, Mass., will buy them of you. Charlie W. sold his

... first million to the Scott Stamp and Coin Co. for \$50, keeping out the rarer ones, and selling them to private parties for \$100 for the lot.

The Baldwinville superintendent writes:

... During six years we have collected over three million. The first million we sold for about \$60, the second in small lots for about same amount. The third we have on hand.

Quantities of canceled stamps are exported every year, and I think that the "rarer ones" help pay for the common ones. If others wish to spend their own and their friends' time and strength in cutting, counting and assorting them at seven cents a thousand, they may—I shall send mine to the poor children who can properly ask others to help them.

Now for a lesson from the picture. The cherry tree story may not have been true, but Washington himself was truthful and honest and everybody knew it. The other day I stumbled upon a little old memorandum-book where I had noted a call on an aged merchant in Salem. In his boyhood he had been on his father's ships, which took out flour from Alexandria to the West Indies. They bought Washington's flour, and that would always command \$1 more a barrel than any other. If the planters saw "G. W." on a barrel they knew that barrel contained good weight and good flour. That was one of the virtues that made him great. I love a boy whom I know I can trust. But if a boy is willing to cheat or deceive, even in a small thing—when no one sees it—he is starting wrong and will come out wrong.

Will you pardon one other suggestion? Excuse me—I hope you will take no offense—but really now, may I be bold enough to ask if that statue so freely scattering stamps is not a hint to us all to pick them up and use them, not only on our letters, but as inclosures for answers when on our business? You would be surprised at the hundreds of letters—and postal cards!—I get every year, wishing an address or something else, with the head of Washington thoughtlessly left out!

MR. MARTIN.

If your cake gets dry, change your baking powder. Use Cleveland's, then it will keep its freshness and flavor.



A rounded teaspoonful of Cleveland's baking powder does better work than a heaping one of others.

Cleveland Baking Powder Co., New York, Successor to Cleveland Brothers.

## TALKS WITH MOTHERS.—No. 2. FEEDING THE BABY.

Much is written at the present day about the care and feeding of infants by people whose only capability for dealing with the subject is a fertile brain, and whose only aim is to appear in print; every mother knows how unsatisfactory and fallacious such advice is when she attempts to follow it. How to feed the baby is the greatest problem met with in the happy state of motherhood, and upon its solution depends the health, the happiness and the life of the child. If the mother is able to nurse her child, the question of feeding is practically settled; if she is not, she should be guided by those who have had successful experience in feeding babies and not allow herself to experiment with different foods. There are scores of artificial foods offered for sale, but the best is none too good for the baby. Eminent authorities who have thoroughly investigated the subject of infant feeding, and scientists who have analyzed infant foods, unite in pronouncing Mellin's Food to be the only perfect substitute for mother's milk. It is palatable, nourishing and strengthening; the weakest stomach will retain and digest it, and the puniest child will thrive upon it beyond the mother's fondest expectations.

For convalescents, consumptives, dyspeptics and the aged, Mellin's Food is also of incalculable value. It is a food, not a medicine, and the system receives the nourishment it demands for its daily needs. For those severely ill Mellin's Food will sustain the failing strength and promote a speedy recovery when convalescence has been established.

## ◆ GIVE THE BABY ◆



THE ONLY Perfect Substitute for Mother's Milk. SEND for our book "The Care and Feeding of Infants," mailed free to any address. DOLIBER-GOODALE CO., BOSTON, MASS.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT. \$10.50 Buy the Oxford Improved SINGER Sewing Machine, with a complete set of attachments and guaranteed for 10 years. Shipped anywhere on 30 days' trial. No money required in advance. 15,000 now in use. World's Fair Medal awarded. Buy from factory, save dealers' and agents' profit. Write today for our LARGE FREE CATALOGUE. Oxford Mfg. Co., 342 Wabash Ave., Chicago, Ill.

## TYPEWRITERS.

Unprejudiced advice given. All makes half-price. Shipped anywhere for examination. Exchanging a Specialty. Monthly payments. 32-page cat. free. TYPEWRITER 145 Liberty St., New York. HEADQUARTERS 186 Monroe St., Chicago.



## The Sunday School

LESSON FOR MARCH 11.

Gen. 28: 10-22.

### JACOB AT BETHEL.

BY REV. A. E. DUNNING, D.D.

If Jacob was 146 years old when he died, he was still a young man at fifty-seven when he first left his home. He had secured the birthright from his brother by fraud. In consequence of that he was an exile, and his circumstances must have quickened his conscience. One of the great crises of his life came to him that night—perhaps the third after his leaving home—at Luz. It made a deeper impression on him than even that night at Peniel when he wrestled with the stranger till he received the blessing. On his deathbed he remembered only that God had appeared to him at Luz, that he loved Rachel, and that she had died near Bethlehem. This lesson suggests great truths to the young man or woman on the threshold of independent life. We note:

I. *The wanderer's prayer.* His new beginning was not encouraging. He had lied to his father and cheated his brother. He was going among strangers to win his fortune, and his only capital was a staff, his healthy body and his keen brain. But if a young man's first step has been wrong he can make the next step right. That Jacob did. He was lonely, homesick, afraid. He asked God for help. Years after he recalled that night as the time of his distress, and his experience at Luz as an answer to his prayer [Gen. 35: 3]. The first right step toward success in life is to pray to God for help.

II. *The answer to his prayer.* It came in a way he had not expected. So it often does, but it is as often far greater than is asked. The answer included:

1. A dream. The last vision on which his eyes closed in the twilight was probably the succession of terraces on the hills rising above the valley as they remain to this day. The vision became a kind of ladder in his dream. It made on him a most vivid impression, and it taught him a great lesson. "Behold, a ladder!" "Behold, the angels!" "Behold, the Lord!" The triple vision is a wonderful sermon to any young life. The start is on common ground, where all must stand. To do anything worthy in life one must always be climbing. Jehovah is at the top. His messengers keep the way of communion always open between Him and the climber.

2. The promise of posterity. Though Jacob is a sinner, since he has prayed, he is to have a great future. For the way he laid hold of the birthright he must suffer, but the blessings of the birthright are to be his if he will be brave enough and true enough to possess them. To very weak and sinful men God has made great promises, and when they have welcomed them they have grown great. Many young men for whose future we have feared have found the crisis of life and turned toward holiness at the point when, discouraged with themselves, they have looked prayerfully at the possibilities before them if they should give themselves to the service of God.

There is no need to apologize for Jacob. But if any young man would justify sin by Jacob's example he should remember that Jacob was only a child in his knowledge of truth. He had no Bible. He lived when as yet the simplest laws of righteousness were little understood. His father and grandfather were the best men he had known, yet they had repeatedly been caught in falsehood. His mother had planned and urged him to the deception which had driven him from home.

3. The promise of God's presence. He had asked help from God, and now he had the assurance that God had a noble plan for him and would everywhere go with him till the plan should be fulfilled. That personal promise, "I will not leave thee," was not the peculiar property of Jacob. It was afterward repeated so often that it became a proverb [Heb.

13: 5]. Every youth who has realized it is on the way to a useful and happy life.

III. *The awakened conviction.* Jacob but dimly realized when he awoke the new ambitions which the dream had begotten in him, but he had seen God and the impression would never fade from his mind. He had not grasped the idea of the divine omnipresence. No one then had been taught that truth which even now we can but vaguely conceive. His ancestors had met God at particular places where they had erected altars. Jacob knew that God was at Beersheba where his father was wont to worship. But it was a great discovery that God was at Luz also. It was an inspiring and solemnizing discovery. Even in that strange land he had found "the house of God," "the gate of heaven." Happy the man who finds God where he had not expected to find Him and recognizes Him there.

IV. *The consecration.* Two things Jacob did at once when he had seen God and received the promise which confirmed to him the birthright:

1. He established an altar. He did it according to the way of his time. He took the stone he had slept on and poured oil on it. He set apart what he had used for God. He gave the place the name it has kept ever since. He called it Beth-el—house of God. It meant that since God was with him, and would remain with him, he would abide with God. His home would be God's house and the place where he tarried only one night would be God's house. The world was sacred henceforth to this young man, who had had a promise from God and had accepted his proffered company. But not the less would he make sacred places and particular times where and when he would acknowledge God's presence and worship Him. No man gives himself to God without regular habits of prayer and places made memorably holy where he has met God face to face.

2. He sanctified his possessions. He had nothing yet but a promise. But he began business with the promise and began honorably. He devoted one-tenth of what he was to get to God. Jacob's vow has been treated with contempt by some as a bargain. But if any one starts in life with a purpose to give one-tenth of what he shall possess and fulfills that purpose, he will not withhold himself also from God. Jacob accepted the divine promise and sealed it by making a promise in return. He imitated his father and grandfather in this. He renewed that solemn covenant which they had made and he made it his own. He sealed it with the stone which he anointed and set up. Jacob's new life began with this covenant. Every one who would begin with God must enter into covenant with Him.

Every young life has special claims on all good men for sympathy, counsel, encouragement, help. Its perils are many and hidden. Its possibilities are wonderful. Its value is beyond price. But to none does it so appeal as to God who made it, redeemed it and formed for it a plan by which its success may be assured. The ladder of Jacob's vision has become the Christ through whom God has come close to men [John 1: 51]. He is present with us; His promises are extended to us; His providence upholds, protects and guides. He asks each one to enter into covenant with Him, to consecrate life and possessions to Him; and on His part He promises the highest success, issuing in eternal life.

### HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

Draw upon the board a ladder. In small classes lay the ladder with sticks upon a book or slate. For what is the ladder used? Where could you go with a ladder? Let the children tell some of the things which could be done by the use of the ladder. Where does the ladder rest? Where does it end? Point to each round of the ladder, and let the children say,

"Up, up, up," till the top is reached. If one wishes to get to a high place what must he do? Write *Climb* against the ladder. Now tell the story of Jacob's dream. Describe his lonely bed upon the sand of the desert with a stone for his pillow. Why was he there away from the home he loved? What had he done to his brother? Let some member of the class tell the story of the lost birthright. What led Jacob to treat his brother so unfairly? Put *Selfishness* near the foot of the ladder. Jacob let this selfishness stay in his heart and grow there. It choked out good thoughts and grew bigger and bigger until it bore very evil fruit. Draw lines, radiating from the word *Selfishness*, to suggest the branching out of a plant. See to what selfishness led! Tell briefly of Jacob's deception in securing his father's blessing. The boys will be sure to name this *cheating*. Write among the radiating lines the letters which form this word, and also the letters of *Hate*, for Jacob's sin led to the bitter hate of his brother.

Now can you think why Jacob is a lonely wanderer from his home? Do you think this plant of selfishness bears any other fruit? Is Jacob happy? Write *Sorrow* and *Fear* among the branches drawn on the board. Imagine Jacob's feelings as he went to sleep upon his hard stone pillow. Was he sorry for his sin? Did he feel how bad it was? Did he feel far from home? Perhaps he felt very far from God, too. Maybe he felt that his sin had shut him away from his Heavenly Father. His sorrow was the beginning of better things for him. Point to the ladder and tell of the dream. Draw rays of light shining from above all the way down the ladder. Here was Jacob on the earth, and his sin, with all its evil consequences, beside him. He could not forget it. But God said to him by this dream: "Climb away from your bad selfishness. Climb up, up, up. At the top there is light." And the voice spoke down to the earth to tell the poor, wandering Jacob that he could never find a lonely spot where God was not. The angels were sent to show him that God's messengers are everywhere, bringing light and comfort to the dwellers on earth. Write above the ladder the words of the Golden Text. Describe the waking of Jacob and the pillar set up in memory of his night in the very house of God.

This is a picture of what is happening all the time. Brothers are selfish now, and selfishness grows into harshness and cheating and hate. And these sins bring forth *sorrow* and *regret* and *fear*. But there is beside every sin a ladder to climb away from it toward God Himself. And the promise of God is everywhere for every one. Let the children read the text on the board. No one can ever get so far away that God will not be there. Write at the side:

Thou canst not find a lonely spot,  
Where thou canst be and God is not.

Give for a symbol a ladder cut from cardboard and on the strips at the side write these two lines. On the rounds ask the children to write: *Up, up, up*. What shall we leave behind? Point to the branches on the board and let the children read from them. What shall we reach?

### THE CHURCH PRAYER MEETING.

Topic, March 4-10. The Different Methods of the Spirit. John 16: 5-15; Rom. 8: 16-19 26, 27.

Old Testament illustrations. Our own experience. What seem to be His chosen methods today? (See prayer meeting editorial.)

### A PASTOR'S SUGGESTIONS.

Are all men who have the Spirit of God inspired? If so, what was the nature of the inspiration of the following: (a) An inspired artisan [Ex. 31: 1-5]; (b) an inspired warrior [Judges 15: 14]; (c) an inspired leader and his inspired successor [Num. 27: 18]; (d) an inspired nation [Ezra 1: 5]; (e) an inspired servant [Isa. 42: 1]; (f) an inspired Saviour [Isa. 61: 1]; (g) Eph. 4: 30. There are two popular mistakes about this verse. First, the word "away" is not in it, though we frequently hear it quoted, "Grieve not away the Spirit." Secondly, it was spoken to Christians, and not primarily to the impenitent. How far does this alter the meaning of the verse?

## Y. P. S. O. E.

## PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, March 11-17. Systematic Benevolence. Why? How Much? Mal. 3: 7-12. (A missionary topic.)*

The other day a missionary in China at home on a furlough was lamenting before a private company the low standards prevalent among us in reference to giving. He had been up and down considerably among our New England churches presenting the cause that he loves, and everywhere he had been impressed with the general lack of system and spirit in the matter of providing funds for carrying forward Christ's work in the world. He went so far as to say that, in his judgment, and speaking with all reverence, nothing could be of greater advantage to the ordinary Christian, not even participation in the holy sacrament of the Lord's Supper, than to have his conscience quickened with regard to his duty to give systematically and generously to home and foreign missions.

As a rule, systematic giving means generous giving. What the directors of our missionary societies, so many of which are now burdened by debt, would like to see is system and regularity injected into the gifts of Christians. As it is now, the large proportion of them give, if they give at all, spasmodically and thoughtlessly, induced, perhaps, by a pathetic story about the hardships of frontier or African life. Hence the societies are obliged to keep in the field a number of agents whose business it is to prod the churches and, now and then, strange and sad to say, the pastors themselves. If, instead of this, each Christian regularly and conscientiously set apart a portion of his possessions for benevolence, how quickly the exhausted treasuries of our societies would be replenished! The exact proportion will vary with the individual. Here is a congregation made up in part of self-supporting persons with differing incomes and obligations, in part of others—and in this category fall many young people—who are dependent on their parents for their spending money or on what they earn in spare hours. It is not likely that each member of this heterogeneous congregation can give the same proportionate amount. For all of them, perhaps, a good working hypothesis is one-tenth, since it was the Old Testament standard, and, while not obligatory on Christians, is a good ideal after which to strive and to surpass, if possible, for we are not under the law but under grace.

Aside from the gains that would accrue to all good causes if Christians were systematically benevolent is the reactive influence on the giver. Not to speak of the prosperity which it is said, and with abundant evidences to prove the assertion, comes to Christians who conscientiously devote a proportion of their income to God, it cannot be doubted that a proportionate giver takes a deeper interest in missions. In order to make his investments wisely, he informs himself about this or that cause; consequently his knowledge is increased, his judgment is developed, his sympathies are enlarged. Moreover, a spiritual blessing almost invariably is the reward of him who thus makes a business of his almsgiving. We cannot slide out of this duty by beautiful talk about all that we have and are belonging to Christ. He wants something concrete. His cause must be provided with the sinews of war. What a splendid outcome of the great Christian Endeavor movement would be the raising up of a generation of young men and young women who would give their dimes and their dollars to the Lord as regularly and as conscientiously and as willingly as the pious Jew of old brought to the altar the firstlings of his flock and the first fruits of his field.

*Parallel verses:* Deut. 15: 7, 8; Prov. 3: 9; 11: 24; 21: 13; 22: 9; 28: 27; 31: 20; Ps. 37: 21; 41: 1; Eccl. 5: 13; Isa. 58: 10; Luke 3: 11; 6: 31,

38; Rom. 12: 8; 1 Cor. 16: 2; 2 Cor. 8: 12; 9: 7-9; Col. 3: 23; 1 Tim. 6: 17, 18; Heb. 13: 16.

## PROGRESS OF THE KINGDOM.

## OUR OWN WORK.

**Notes of Cheer.** Under the heading of A Bright Outlook the *Missionary Herald* points out this month many signs of steady progress in the foreign field. Reports from our missionaries in Mexico tell of marked interest near Parral, in the state of Sinaboa and in the mining region of Sonora, while Dr. A. W. Clark writes that in Austria the past year has been full of remarkable results. A larger number of Bibles and portions of the Scriptures have been distributed than in any previous year and a more intelligent class has been reached. In European Turkey healthy activity in Bulgarian churches has been promoted by recent conferences, while in Asiatic Turkey, in spite of government restrictions and reduced appropriations, the educational work moves on apace. Specially encouraging is the news from India of the well-established Christian church in Bombay, meeting all its own expenses and contributing toward the work of the Marathi Mission; of the Y. M. C. A., a power for good in Ahmednagar; of a larger number of accessions in the Madura Mission than has been reported for many years. From Africa have come letters telling of the safe arrival of the Gazaland party at Mt. Selinda. Huts have been built and the missionaries are now happily settled. In Micronesia better relations exist with the German and Spanish authorities, and, above all, the steadfastness of the native Christians under peculiar trials of their faith is ground for rejoicing.

**Young Ladies' Work.** The third annual meeting of the junior auxiliaries of Suffolk Branch, at Park Street Church, Boston, the afternoon and evening of Feb. 17, was a remarkably successful occasion. The attendance was large and an unusual interest and enthusiasm marked the meeting from beginning to end. The afternoon session was devoted to stimulating reports and papers upon the home work. At its close several young ladies came forward to sign the covenant, pledging themselves to make offerings of prayer, time and money for the work in foreign lands. Already the Woman's Board reports between 500 and 600 covenanters, although the covenant has been circulated only since last October. At the open parliament in the evening a large number from various parts of the room gave items of missionary intelligence. Addresses followed from Miss M. L. Daniels of Harpoot and Rev. Henry Kingman of North China.

**An Interesting Souvenir.** The American Board museum has received an interesting gift from Rev. Leander Thompson, formerly missionary in Syria and Palestine. It is a little trunk which was used to hold the records and papers belonging to the society of "Brethren" organized by Samuel J. Mills at Williams College and afterwards transferred to Andover Seminary. It is significant to compare the difference in public sentiment as regards foreign missionary activities at that time, when the work was in its infancy, with the present day. This band of students, so deeply interested in the evangelization of heathen lands, thought it important to keep the knowledge of their organization a profound secret and the early records deposited in this little trunk were made in cipher. Mr. Thompson, who is now eighty years of age, purchased the box when a larger receptacle was needed and it has been in his possession more than half a century, having accompanied him on his missionary travels and been the depository of the choicest souvenirs of his missionary life.

**Mr. Murai.** Rev. T. Murai, a Japanese minister, who finished a theological course at Andover Seminary about a year ago, upon his arrival in Japan was called to the Hongo Church, Tokyo. His congregation is composed largely of students from many high

grade schools. In a recent note he writes: "I feel that I am preaching to the whole nation, for these students are the ones who are to make the future of our country. My single aim is to impart the knowledge of Christ's life and His truth. Pray for my work, nay, God's work in Japan."

## THE WORLD AROUND.

**Mission Boards in Conference.** A few weeks ago the second American conference on foreign missions was held in the rooms of the Methodist Episcopal Board in New York. It will be remembered that the first of these conferences, which are designed to bring together representatives of the Protestant foreign missionary boards in the United States and Canada for the discussion of practical questions, met at the headquarters of the Presbyterian Board a year ago. The recent meeting was well attended and full of practical benefit to the assembled workers. Among the subjects discussed were The Development of Self-supporting Churches on the Foreign Field, The True Relation of Mission Boards to Colleges and Practical Provision for Missionaries as to Outfits, Salaries, etc. It was agreed that careful statistics shall be secured from all the missions under the care of these various boards bearing upon the question of self-support of the foreign churches and showing the progress already made in this direction. Such reports would possess great significance and be of value in determining the future policies.

**Fallen by the Way.** West Africa has well earned the name of "the white man's grave." Indeed, the great African missions have all been founded at the cost of many precious lives. Now the news comes that the English Church Missionary Society, also, has lost two valued workers in Bishop Hill and his wife, who died soon after their recent arrival in Africa. It will be remembered that Bishop Hill went out only a few months ago to take the place of Bishop Crowther in overseeing the Yoruba and Niger Missions. He had large plans for the future and it seems specially unfortunate that he and his devoted wife should have fallen victims to the fever at the threshold of their new work.

**Practical Christianity in Japan.** An interesting phase of mission work in Japan, and one of which comparatively little is known, is the Railway Mission, organized for the evangelization of the men connected with the railway and telegraph service of that country. The mission was established about a year and a half ago through the influence of Dr. W. W. Whitney, interpreter of the United States legation. There are now over 2,000 miles of railway in Japan and about 380 stations. Over 30,000 men are employed on the railroads, while over 3,400 are connected with the postal and telegraph service with its 3,800 offices. Reading-rooms, circulating libraries, gospel magic lantern meetings are some of the means employed to interest these men. A traveling secretary visits the various stations in the interest of the mission and a monthly paper has been started to furnish religious reading. Each station has been provided with a copy of the New Testament and some of the employees have promised to read it faithfully. In time, perhaps, a similar work can be undertaken among other classes, such as the jinrikisha men and policemen.

**A Famous Traveler.** While Mrs. Isabella Bird Bishop's stirring missionary address in London, on Heathen Claims and Christian Duty, was yet ringing in the ears of her hearers, and just as extracts from it were being published in missionary periodicals throughout the length and breadth of the land, this famous woman set forth on a new journey. She sailed from England a few weeks ago en route to Japan and Korea. She goes for the purpose of exploring the Hermit Kingdom and will, doubtless, bring home a fund of fresh information about this corner of the world so rigidly closed to foreigners until within the last decade.



## Literature

## BOOK REVIEWS.

## JACKSON'S HANDBOOK OF CONGREGATIONALISM.

Our branch of the Christian Church is fortunate in respect to the excellence of the manuals which set forth so much of its history, principles and methods as is necessary to its being comprehended easily and promoted successfully. Dexter, Roy, Ross, Huntington, Tompkins and others have done useful service in this line and now Rev. S. N. Jackson, M. D., a Canadian Congregationalist, has followed in their footsteps. He has produced a valuable book which will be appreciated wherever Congregationalism makes its way. He considers successively Congregational history, polity, fruits, church services, doctrinal statements and ministerial ethics, and states parliamentary rules in use among us, offers forms for various purposes, such as letter missives, etc., and closes with a list of volumes on Congregationalism. His classification of topics is good and each is treated concisely but sufficiently for ordinary purposes, the whole volume, which is hardly too large to be carried in the pocket, containing only 209 pages.

It was prepared at the request of the Congregational Union of Ontario and Quebec, although the author alone is responsible for what it contains. It is in part the fruit of a bequest for such a purpose made by the late Duncan Bain, Esq., of Buxton, Ont. It is an excellent and generally very accurate statement of what most needs to be set forth in such a work. The historical outline goes back far enough and is broad enough in range to exhibit the relation of our polity to the development of others. The author's spirit is always candid and his language temperate. He has read extensively and has packed much substance into a small compass. He is very successful in enforcing the Scriptural character of Congregationalism and in adducing the testimony of the early fathers upon this point. The division entitled Fruit and Foliage is helpfully suggestive, and bears useful testimony to the services rendered by Congregationalists to temperance, sociology, philanthropy, education, etc.

Upon several minor points, however, the author is not strictly exact. The first church in London, gathered in 1567, was a Congregational church in form by force of circumstances, but there is no conclusive evidence that it ever avowed itself to be one intelligently and purposely, or that it maintained its existence down to 1616. Some of the members of that organized in 1616 may have belonged to it, so that there may have been an informal connection thus between the two, but this is all which can be assumed without further proof. Again, Raleigh's statement in 1580, which, by the way, was not absolute, but to the effect that he "was afraid" there were "near twenty thousand Brownists in England"—not merely in Norfolk, Essex and the neighborhood of London—is contradicted by so careful historian as the late J. R. Green, who says that before the end of Elizabeth's reign they "had almost entirely disappeared," and also quotes Bacon to that effect. Furthermore, the reader of this handbook naturally will infer from page 21 that the emigrants under Endicott and Winthrop, who settled Boston and vicinity, had been driven from England by a persecution as

fierce as that which had forced the Pilgrims to fly to Holland twenty-three years earlier, which is not the fact.

Nor is it true that women hold the same relation with men to the management of our churches, as page 116 implies. In only a few instances have women been ordained as pastors, nor are there likely to be many for some time to come, and, although women speak and vote in church meetings, in many, and an increasing number of, churches it is not yet true that they do so in all such gatherings. Moreover, it certainly is a serious overstatement to assert, as on pages 83-4, that a church "has no right to base its terms of communion on the acceptance of a creed." This is simply the author's opinion and not the belief of most Congregationalists, although the conviction is becoming as general, as it is proper, that creeds required to be accepted should be much briefer and simpler than many which have been in use in the past. We also would suggest that the passage on pages 96-7 concerning councils be so altered as to make clear the fact that the action of a council must be limited to matters covered by the letter missive. It is an established principle that a council may not consider any other subjects.

A few different inaccuracies also should be corrected in the next edition. Serooby does not embrace "portions of Yorkshire, Lincolnshire and Nottinghamshire," but is wholly in the last-named county. The statement that in Brewster's day the manor-house at Serooby "for six hundred years" had been "the archiepiscopal palace" is quite wrong. The archiepiscopal palace never was in Serooby, the manor-house there, although large and stately, being merely a country house for occasional retirement or for use in journeying, and the earliest record of it dates back only to 1500. Several misprints also need amendment, viz., "A-church" usually is written Achurch, "Austerfield" should be Austerfeld, "Thackery" should be Thacker—the name also was spelled Ffawker—"Mosheime" ought to be Mosheim and "ex necessitas" is an error for *ex necessitate*.

So good a book is certain to pass into other editions. When such errors as these shall have been corrected, it will be one of the best of its class and we are glad to pronounce it, even now, both generally trustworthy and admirably comprehensive and adapted to practical service. [Toronto: Cong. Pub. Co.]

## WHAT THINK YE OF THE GOSPELS?

The commonly accepted theory of the order in which the Gospels were composed—Mark, Matthew, Luke, John—has found a keen and scholarly antagonist in the author of this book, Rev. J. J. Halcombe, a Church of England clergyman. He believes that John was written first, then Matthew, then Mark and lastly Luke and in these pages he gives his reasons. He claims that in the case of any example chosen for study it is evident that, speaking generally, John usually records one-half, emphasizing our Lord's personality and teaching, and the Synoptists the other half, Matthew writing chiefly historically, Mark adding to the details given by Matthew and Luke adding what was still needed to portray the active ministerial labors of Christ and to suggest the future conduct and fortunes of the disciples. This general theory is illustrated by tables and examples and is further sup-

ported by an argument in behalf of its naturalness and probability.

Contrary although this theory is to that generally held—the author in a former work has attempted to prove the priority of John but never before has elaborated his belief so fully—it may not be dismissed cursorily. The more one examines his evidence the more plausible the conclusion reached appears. The author applies the severest tests and with only one result, and both in general and detail. John seems to have written his gospel to serve largely as material for faith. Matthew undertook to supply omissions in John's record which he had left deliberately, Mark supplements Matthew and Luke Mark. If the current belief that the Synoptic Gospels were written before that of John can continue to hold its adherents by the external evidence Mr. Halcombe's claims of course must stand refuted, and it therefore is a defect in this work that the argument of his former volume, *The Historic Relation of the Gospels*, is not recapitulated more fully here, so that his readers who have not access to the earlier production may be able to decide whether he has disproved successfully or not the theory that John wrote last and at a considerable interval after the Synoptists. But the internal evidence as here set forth makes out a spirited, not to add a strong, plea for his theory. [Charles Scribner's Sons. Imported. \$1.50.]

## OTHER RELIGIOUS BOOKS.

Twenty-two of the sermons of Rev. A. L. Moore, an Oxford clergyman and official, make up the volume *God Is Love* [Thomas Whittaker. \$1.50], the first discourse giving the book its title. These discourses are simple, practical and helpful, and a pleasant flavor of personality adds to their effect without being obtruded. Mr. Moore is not a great thinker but his sermons are wholesome and will do good.—*Every Day Religion* [Fleming H. Revell Co. \$1.00] is by Hannah Whitall Smith and has for a subtitle *The Common Sense Teaching of the Bible*. It contains a series of Bible readings or studies. They lack originality and indeed lay no claim to it, and they also lack crispness. They are merely prayer meeting talks of an earnest and practical sort. But although they have no strikingly impressive features they contain much sound sense and they are instinct with a spiritual heartiness which every Christian will appreciate and enjoy.

Rev. F. B. Meyer's *Key-Words of the Inner Life* [Fleming H. Revell Co. 50 cents] contains studies in the Epistle to the Ephesians, not attempting to furnish an exposition of the epistle but to indicate and interpret the significance of its leading words and suggestions. The author is one of the most judicious and practical as well as the most devout of modern Biblical students and this little book will bring him very close to many hearts.—In *The Friendship of Jesus* [Baker & Taylor Co. 50 cents] Rev. F. S. Child offers some cheering and stimulating thoughts and makes advantageous use of an important and imperfectly realized spiritual truth. It is a book which will be of devotional value to all, especially to young Christians. It is issued very prettily.—*Select Songs, No. 2* [Biglow & Main Co. 40 cents], compiled by Rev. F. N. Peloubet, D. D., and Hubert P. Main, is one of the best of those Sunday school hymn-books which do not attempt to maintain the highest level of excellence which some modern books have

reached. There are many schools by which that music which is of highest intrinsic quality is not desired. It is too difficult or it fails to interest. All such will find in this book a collection which must be about what they want, something quite above the grade of the common hymn-book yet not so far above it as to be impracticable for any.

## STORIES.

If certain statements which we recall having seen about Maarten Maartens, the Dutch novelist, be true his latest novel, *The Greater Glory* [D. Appleton & Co. \$1.50] may be in part an autobiography. At any rate it is an unquestionably powerful and engrossing story and it has a noble aim. It describes the attempt to bring up a lad in the manner of the fashionable, irreligious, cynical and largely corrupt life of much of the modern so-called nobility and his gradual revolt from his teachers, his awakening to the common humanity of men, and his self-devotion to a truly noble life of service to God and mankind. The scenes and actors are in the Holland of today. The story is vividly realistic, of a high order of literary merit, the more impressive by reason of the total absence of anything like preaching to the reader, and stimulating alike intellectually and morally. It has been running as a serial in the *Outlook*.—*The Quickening of Caliban* [Cassell Publishing Co. \$1.00], by J. C. Rickett, is a much less skillful piece of work but possesses some real interest. It depicts the softening, ennobling influence of a good woman over an uncouth, semi-savage man, who has been cruelly ill-treated by some who sought to make money out of him and almost as cruelly misunderstood and misled by others who thought that education alone could elevate him. The author seems to desire to show that religion can accomplish what mere culture cannot do, but leaves the reader in doubt as to his real aim, and his attempt to drag in the evolutionary theory by implying that at least one of his leading characters is not strictly of human descent is clumsy and unsuccessful. The story has some strong features but is crude.

Lovers of the intricate and perplexing in the plot of a novel will find that element in abundance in *The Woman of the Iron Bracelets* [J. Selwyn Tait & Sons. \$1.00] by Frank Barrett. One gets only slight clues to the actual truth until the end and ingeniously planned openings, which lead only into blind alleys, so to speak, tempt one to positive but too hasty conclusions. It is a study in an important department of science as well as a picturesque and impressive novel. It also is written with unusual simplicity and spirit and the delineations and contrasts of character are managed with genuine skill. It is engrossing throughout.—Dr. A. Conan Doyle's *Memoirs of Sherlock Holmes* [Harper & Bros. \$1.50] contains twelve additional stories, in each of which is described one of the ingenious and exciting pieces of detective work done by this remarkable unofficial, yet professional, analyst of crime and discoverer of the guilty. No other contributions to this department of literature are equal to those of Dr. Doyle, and these sketches, although necessarily of different degrees of interest, are all pre-eminent for acuteness in detecting and following up the traces of crime and for graphic simplicity in narration. The last sketch describes the end of Sherlock Holmes's unique career and closes the series, which every

reader will regret sincerely. The book is published handsomely.

*A Bundle of Life* [J. Selwyn Tait & Sons. 50 cents] belongs to the Pseudonym Library and is the work of J. O. Hobbes. It is a social study in the higher circles of modern English life. That nobody of a high intellectual or moral quality appears in it may be an evidence of its fidelity to actual life in many such circles as that portrayed, and we fear that it is. It has large merit, none the less, from the literary point of view. The series of pictures which it offers of individuals or scenes are drawn with much shrewdness and lifelikeness and are founded upon an unusually keen perception and close study of men and women. The style also is good. The publishers are issuing this library—the volumes in which are conveniently small—in an attractively neat and simple form.—*The Penitence of John Logan* [Harper & Bros. 80 cents] contains three of William Black's short stories, the first giving title to the book and the other two being *Romeo and Juliet* and *A Snow Idyll*. They are vigorous and entertaining with some good sketches of character.—The boy whose experiences are described in John Reid's *A Chronicle of Small Beer* [Anglo-American Publishing Co. \$1.00] certainly was not a model boy but there is so much fidelity to boy life, of a certain type, and such vividness of expression and, withal, so much of underlying nobility of spirit and genial humor in expression that we cannot help liking the sketches which form the volume.

Mrs. Campbell-Praed's *Christina Chard* and Esmé Stuart's *A Woman of Forty* [D. Appleton & Co. Each 50 cents] are two recent volumes of the attractive Town and Country Library. Each is an English story and in each the central feature is the personality and career of a woman whose lover has been faithless, who has been made revengeful by suffering, who has dealt havoc to men's hearts, who has ended by loving again and more strongly than at first, and who has loved thus an already engaged man, but has not prevented his finally happy marriage. This remarkably close parallel can be carried even further in point of fact. Yet, in spite of such a resemblance in plan, the two stories are exceedingly different and so unlike that neither would be likely to suggest the other. Each is a vigorous, striking, picturesque story, and in each, in spite of much in the heroine which one cannot admire, there is more which one cannot help admiring. In each book the women are drawn much more strongly than the men. The two novels are good examples of their class.

Two additional volumes in the same Town and Country Library are *Relics*, by Frances MacNab, and *A Gray Eye or So* [Each 50 cents], by F. F. Moore. The former is a tale of quiet rural life, slow in movement but developing interest to the end and leaving agreeable impressions. The latter is highly improbable in several particulars but depicts certain plottings and counter-plottings in the social world so clearly and is written with so much spirit that it will not lack attentive readers. The scene of each story is in England.—In *The Redemption of the Brahman* [Open Court Publishing Co. 75 cents], by Richard Garbe, is described with considerable vividness the gradual awakening of an intelligent Brahman to the evils of the caste spirit and observance in India as well as to other customary religious practices

until at last he revolts, as do several of his friends, from the tyranny of ancient usage and repudiates it at the cost of being rejected from his caste. The story is a well-drawn picture of East Indian scenes and persons.

## MISCELLANEOUS.

The second volume of Prof. C. E. Norton's *Orations and Addresses of George William Curtis* [Harper & Bros. \$3.50] has a special and most important significance. It includes Mr. Curtis's chief utterances between 1869 and 1892 on the subject of the Reform of the Civil Service, which lay very close to his heart. All important aspects of the theme are discussed and with a versatility, a vigor, a pertinence and a dominating faith in the success of the reform which will inspire all readers and which are only rendered more conspicuous by the author's choice language and fertility in illustration. The volume, even by itself, is a noble monument to Mr. Curtis.—We are heartily glad to welcome a new edition of Mr. B. E. Martin's fascinating book, *The Footprints of Charles Lamb* [Charles Scribner's Sons. \$1.50]. The fruitful researches of the author have been offered to the public in a genial manner peculiarly worthy of the subject and apt illustrations by Herbert Railton and John Fullerylove increase the distinctness of the impressions made by the text. It is a book certain of a long popularity.

Japan has been reached in the progress of the *Story of the Nations* series and *The Story of Japan* [G. P. Putnam's Sons. \$1.50] has been written by Dr. David Murray. It deals with Japanese history from its beginnings down to the establishment of constitutional government in 1890. The ground has been covered repeatedly before and Dr. Murray has had the advantage of being able to consult quite a variety of authorities apart from the native. He has written a learned and careful volume, more solid than brilliant and answering the purpose of the series very well.—*Fourteen Essays Selected from the Spirit of the Age* [G. P. Putnam's Sons. \$1.00], written by William Hazlitt and treating of William Godwin, Coleridge, Scott, Byron, Southey, Wordsworth, etc., form a pretty volume which also is conveniently small yet printed distinctly. Hazlitt, although not a *littérateur* of the foremost rank, had a wide acquaintance with authors and a frank and fertile pen. His character sketches were popular when first published and retain their interest still.

*Confidential Talks with Young Women*. [Fleming H. Revell Co. 75 cents], by Dr. L. B. Sperry, is one of the most successful in its blending of delicacy with frankness of the many attempts to instruct the young about reproduction and kindred subjects which have been published. It is scholarly yet simple and clear, always discreet and reverent and sufficiently inclusive. Parents and teachers will do well to avail themselves of its aid.—Mr. Brander Matthews, in his *Studies of the Stage* [Harper & Bros. \$1.00] writes from the point of view of the stage itself rather than of the audience. The book includes six papers which already have appeared in *Harper's Magazine*, we believe, on *The Dramatization of Novels*, *The Dramatic Outlook in America*, *The Players' Club in New York*, and other theatrical subjects, and in their different ways, descriptive, philosophical, critical or what not, they are of superior and, in several instances, of more than temporary interest. The little book also is a gem of good taste in finish.



## NOTES.

— The old fashion in England of printing a novel in three volumes is reported to be dying out.

— Mr. W. Clark Russell has a son, also called Clark, who is following in the paternal footsteps and has written a novel dealing with adventures at sea.

— More than ten thousand copies of Mrs. Frances Hodgson Burnett's autobiography, *The One I Knew Best*, have been sold already, and more than eight thousand of Robert Louis Stevenson's *David Balfour*.

— The British Museum has the manuscripts of Pope's translation of the *Iliad* and the *Odyssey* in three large volumes. He wrote most of them on the backs of letters and among these letters are many from Addison, Steele, Young and other men of note.

— At first the Venetian newspapers were circulated in manuscript, the government prohibiting their being printed. That there was reason for the prohibition is shown by the fact that they became so scurrilous that Pope Gregory XIII. prohibited them throughout Italy by a special bull.

— The *Forum*, the seventeenth volume of which begins with the March issue, is to print henceforth at the end of contributions on economic and kindred topics a list of the best volumes and articles relating to the general subject under discussion in each case. Students will value this aid to their investigations.

— The Report of the Committee of Ten on Secondary Education is attracting general attention in educational circles and is to have great influence. The American Book Company is about to reprint it at a low price for the National Educational Association and although some 30,000 copies have been distributed already more than that number additionally are expected to be called for.

— The death of the late M. Waddington, so long one of the most eminent and most respected among French statesmen, is a serious loss to scholarship as well as to politics. In 1861-62 he devoted a year and a half to the study of ancient inscriptions in Syria, Palmyra and Asia Minor, and he and M. de Vogüé have edited and published more than a thousand such inscriptions, Latin, Greek or Semitic, and are declared to have revolutionized the history of those countries. M. Waddington also was an authority on numismatics.

— Among important forthcoming publications Messrs. D. Appleton & Co. are soon to issue Mr. E. S. Maclay's *History of the Navy of the United States*, a work at once scientific in its scholarly qualities and popular in its style as well as illustrated freely and in some respects uniquely. The same house also is preparing an important addition to the literature relating to Napoleon in the form of a work, to be published simultaneously in England, France and the United States, dealing with certain aspects of his character and career which hitherto have been comparatively disregarded.

— By an error in our issue of Feb. 22 we inadvertently stated, "The D. Lothrop Company of this city, which recently became insolvent, is expected to continue business under the charge of a receiver." The D. Lothrop Company was never insolvent, having honorably and voluntarily assigned when it became evident that by so doing all creditors would be protected from any loss. The causes of the financial trouble were the death of Mr. Daniel Lothrop, the founder and the genius and power of the business, and the great depression over the whole country, whereby the Lothrop sales fell off one-quarter of their usual annual amount. The Lothrop family also offered to waive all their claims of D. Lothrop & Co. against the D. Lothrop Company in favor of the other creditors, thus doubly insuring all from any possible loss. This action was deemed so generous that at the meeting of the creditors, Feb.

15, it was voted unanimously, to quote from the *Boston Journal*: "The creditors showed their appreciation of the generosity of the Lothrop family by passing a vote of thanks for their action in waiving their rights as creditors until the other creditors had their claims liquidated." It is expected that the business will be carried on by a reorganization that will best carry out Mr. D. Lothrop's plans for its future development.

## BOOKS OF THE WEEK.

*Harper & Bros. New York.*  
A CHILD'S HISTORY OF SPAIN. By John Bonner. pp. 365. \$2.00.  
THE MYSTERY OF ABEL FOREFINGER. By William Drysdale. pp. 208. \$1.25.  
THE NEW PRINCE FORTUNATUS. By William Black. pp. 411. 80 cents.  
STUDIES OF THE STAGE. By Brander Matthews. pp. 214. \$1.00.

*Fleming H. Revell Co. New York.*  
EVERY-DAY RELIGION. By Hannah Whitall Smith. pp. 242. \$1.00.  
NONE LIKE IT. By Joseph Parker. pp. 271. \$1.25.  
THE IDEAL OF HUMANITY. By Prof. J. S. Blackie. pp. 201. \$1.00.  
KEY-WORDS OF THE INNER LIFE. By F. B. Meyer. B. A. pp. 158. 50 cents.

*Charles Scribner's Sons. New York.*  
IN THE FOOTPRINTS OF CHARLES LAMB. By B. E. Martin. pp. 195. \$1.50.  
THE JACOBIN POETS. By Edmund Gosse. pp. 226. \$1.00.  
THE HISTORIC EPISCOPATE. By Prof. C. W. Shields. D. D. pp. 65. 60 cents.

*Henry Holt & Co. New York.*  
A HISTORY OF THE MENTAL GROWTH OF MANKIND IN ANCIENT TIMES. By J. S. Hittell. Four vols. pp. 382, 376, 398 and 404. \$6.00.  
THE MODERN REGIME. By H. A. Taine, D. C. L. pp. 297. \$2.50.  
JOHN INGERFIELD. By J. K. Jerome. pp. 224. 75 cents.

*Thomas Whittaker. New York.*  
THE HEBREW TWINS. By Samuel Cox, D. D. pp. 259. \$1.50.

*Longmans, Green & Co. New York.*  
INSPIRATION. By W. Sanday, LL. D. pp. 464. \$4.00.  
A. C. Armstrong & Son. New York.  
THE PSALMS. By Alexander Maclaren, D. D. Vol. II. pp. 503. \$1.50.

*American Book Co. New York.*  
WHITE'S ART MANUAL FOR FIFTH YEAR. pp. 112. 50 cents.

*Baker & Taylor Co. New York.*  
THE FRIENDSHIP OF JESUS. By Rev. F. S. Child. pp. 95. 50 cents.

*Lovell, Coryell & Co. New York.*  
THE LAST SENTENCE. By Maxwell Gray. pp. 401. \$1.50.

*Parliament Publishing Co. Chicago.*  
THE WORLD'S PARLIAMENT OF RELIGIONS. Edited by Rev. J. H. Barrows, D. D. Two vols. pp. 800 each. \$5.00.

*S. C. Griggs & Co. Chicago.*  
THE UNION PACIFIC RAILWAY. By J. P. Davis, A. M. pp. 247. \$2.00.

## PAPER COVERS.

*Free Religious Association. Boston.*  
PROCEEDINGS AT THE TWENTY-SIXTH ANNUAL MEETING. pp. 102.

*Fleming H. Revell Co. New York.*  
THE INVINCIBLE GOSPEL. By Rev. G. F. Pentecost, D. D. pp. 52. 25 cents.

*J. B. Lippincott Co. Philadelphia.*  
TEN NOTABLE STORIES. By various authors. pp. 145. 50 cents.

## MAGAZINES.

January. PORFOLIO.—PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.

February. ART JOURNAL.—OUR LITTLE ONES.—PANSY.—CHRISTIAN THOUGHT.—LEND A HAND.—NINETEENTH CENTURY.—VALE REVIEW.—CHARITIES REVIEW.—SCHOOL REVIEW.—PORTFOLIO.—FORTNIGHTLY.—HARTFORD SEMINARY RECORD.—MUSIC REVIEW.

March. QUIVER.—FRANK LESLIE'S.—WORTHINGTON'S.—POPULAR SCIENCE MONTHLY.—ART.

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 23.

The meeting was led by Mrs. M. Burnham of Springfield, who, in connection with the Ninetieth Psalm, asked the pertinent questions: "Are we where God wants us to be? Are we doing what He wants us to do? Are we following His bidding and filling the place He would have us fill?" The Zulu Mission again came to the front, having been upon the calendar all the week, including the names of Miss Stillson, Miss Bigelow and others, Friday being Miss Hance's special day. A letter was read from her calling loudly for another lady to be associated with her at Esidumbini, and giving an interesting account of a day made very happy for old and young by a long anticipated Christmas tree, the first they ever had; also describing the triumphant death of a native girl. Mrs. Herrick spoke of the anxiety people have over their investments and

of her satisfaction in her "investment in Gertrude Hance," who is supported by the ladies of Mt. Vernon Church. Mrs. Burnham alluded to the recent death of "Father Grout," many years a missionary in South Africa. Mrs. Grout still lives and is devoted to the work at this end of the line. Mrs. Cook spoke of the temperance work of Dr. Bushnell and Miss Andrus in Africa and the impression which it has made upon the women.

Mrs. Purington expressed gratitude at the success of the recent annual meeting of young ladies' societies of Suffolk Branch at Park Street vestry. Mrs. Samson found her occasion for thanksgiving in the recovery of her daughter, who has been ill with cholera in Madura, in the kind care she had received, especially from Miss Swift, and in the fact that the mother heart had been spared all anxiety by not knowing that the daughter was ill until her own account of it was received. Mrs. Billings read an extract from a letter from Miss Stone of Bulgaria, and she and all the others mentioned in the meeting were named before the throne with thanks and petitions.

## EDUCATION.

— Radcliffe College, the successor to and continuator of the Harvard Annex, will receive \$5,000 from the estate of the late Gen. E. W. Hincks.

— Mr. Robert A. Woods of the Andover House, Boston, has just given, at Dartmouth College, a course of four much appreciated lectures on Shaftesbury, Kingsley, Ruskin and John Brown and Tom Mann.

— Knox College, Galesburg, Ill., observed Feb. 15 as Founders' Day. Congratulatory and historical addresses were made by friends and distinguished guests. Hon. W. Seldon Gale, son of Rev. G. W. Gale, who headed the band of settlers from Western New York, and who was the guiding spirit of the enterprise, read a paper descriptive of the beginnings in 1837. The exercises were held in the historic old First Church, that body of worshippers having by a coincidence organized upon the very day signalized by the granting of the charter. Addresses were made by President Bradley of Illinois College, Dr. Albion W. Small of Chicago University, Dr. C. W. Leffingwell, Hon. George R. Peck and others. Many of the old residents helped to throng the building. President John H. Finley announced gifts amounting to \$12,000 from citizens of Galesburg. A vigorous effort is now being made to raise the \$200,000 which is necessary to secure next June the additional \$50,000 promised by Dr. D. K. Pearsons. The college is advancing rapidly under its new administration, but is crippled by lack of an adequate endowment.

— Few men in this country have rendered better service to the cause of Christian education than the late Rev. H. Q. Butterfield, D. D., who was buried in Newton, Mass., Feb. 16. As president first of Washburn College, Topeka, Kan., at a period when that State was smarting under the troubles incidental to the breaking out of the war, and later as president of Olivet for sixteen years, some of which were the most trying in its history, he proved a competent and successful leader, and leaves his noblest monument in these educational institutions and in the characters which he helped to form. Through his agency, substantial endowments were secured for these two Christian colleges, each of which is sending forth perennial streams of light and life. By his personal efforts as secretary for six years of the American College and Education Society, many other institutions were relieved of embarrassment. He was an admirable teacher as well as an able executive officer and effective preacher. He was distinguished especially for his strong manliness, and his example was hardly less instrumental for good than his devoted labors. In him was realized the highest type of the Christian gentleman and scholar. At the ripe age of a little more than seventy-one, he has passed to his heavenly reward.

## News from the Churches

### PASSING COMMENT.

Critics who carp at the work of the church for society at large should read what has been done by one of the Denver churches.

It is a sign of promise that the anniversaries of Washington's and Lincoln's birthdays are celebrated by churches and Sunday schools.

"Give it up or wake it up?" is easily answered. The difficulty is in telling "How?"

Let those who still doubt the value of the Boys' Brigade (if there be any such) read of the stand its members have taken in some of the Connecticut cities.

Weekly organ recitals through Lent are not the usual way of observing that time of preparation, but they should surely give wings to many souls.

A good text for a sermon to conference committees is found in the report of that conference whose subjects were *well connected*. Don't try to cover the whole world and all its history in one session.

### THE REVIVAL IN BROOKLYN.

Brooklyn has been the scene of much religious activity the past few weeks under a wise plan. After much conference, under the leadership of Rev. A. C. Dixon, D. D., of the Hanson Place Baptist Church, who assisted Mr. Moody in Chicago last summer, a central committee for evangelistic work was appointed, with Dr. David Gregg as chairman. This committee stood between the churches and the evangelists, securing such men as Rev. G. C. Needham, Ferdinand Schiverea, Dr. Wharton of Baltimore and sending them to the churches which wished their assistance. This enabled the smaller and weaker churches to have help as well as the larger. All funds went to the central committee, and the work is closed without debts and without frantic appeals to pay expenses. Many churches acted independently in that they secured and paid their own evangelists. The central committee also sustained union meetings at the Y. M. C. A. every noon, and in the afternoon at Dr. Gregg's church. In some sections of the city churches grouped themselves into circles and held union meetings.

For a city like Brooklyn, which is too scattered for a single union evangelistic movement, the plan followed is admirable. The unwillingness of some churches did not prevent those which wished from holding special services. None were forced into the combination. None were deprived of its benefits. The formation of such a central committee in every city every winter would be advantageous. Scarcely every portion of a city ripe for evangelistic effort. But almost always is some portion ready for the reapers. The results have encouraged all who participated actively in the movement, though it is too soon to determine what will be the permanent ingathering.

ADRIAN.

### FROM THE DISTANT NORTHWEST.

Never did a newly married couple seem happier than the united churches of Spokane, Wn., under their joint name, the Westminster Congregational Church. The only trouble is the solitariness of the case. If it could be multiplied by twenty-five the problem of home missions in Washington would be greatly simplified.

Tacoma is in line in the movement for municipal reform, and has formed a municipal league to secure honest administration and non-partisan city elections. The paper scheme is beautiful, but the channel leading toward success bristles with many snags. If reform is needed in the cities of the East, much more is united action of the best elements of society imperative in such cities as these on Puget Sound.

The G. A. R. is numerous in Tacoma, and some of the best men of the city are in its ranks. At a recent camp fire the large gathering was addressed by Rev. L. H. Hallock.

The local union of the Y. P. S. C. E. was addressed by the same speaker, Feb. 14, on Good Citizenship. Patriotism is popular here, but one has only to cross the line into British Columbia to find royalists so intense that they actually recruited a company of "picked men" who offered themselves as volunteers for the defense of "Queen Lil" in her struggle with the provisional government of Hawaii. Mr. Cleveland never marred what reputation he had on this coast more effectually than when he championed the movement for the restoration of her monarchy.

The First Church of Tacoma has now an effective Sunday Evening Club, which is adding much to the attendance at the second service. The interest among the throngs of careless ones who swarm our streets is marked and strong. Fine renderings from Schubert on a recent Sunday demonstrated that there is inspiration in the delicate tones of a string quartet, even though no words be sung. Large congregations listen eagerly to short sermons, and go away impressed.

The Associated Charities reports much relief for the poor in these times of extremity. There is poverty here, but nothing to compare with that in Eastern cities. The mild, open winter and the ease of getting a living here make the pinch less extreme and the suffering limited. The W. C. T. U. has established a mission on Pacific Avenue, where gospel services are held every night in the week, month after month, in which they are assisted by the pastors of the different churches, and conversions and reclamations are of daily occurrence. The Ministerial Alliance has of late discussed Church Unity, Parliament of Religions, Perennial Revivals, etc., with earnestness. The roll-call shows increasing attendance.

At the First Church a week ago the subject of an evening meeting was Our Indians. Edwin Eells, Indian agent and son of Rev. Dr. Cushing Eells, early missionary to Spokane, gave thrilling reminiscences of those first years, when Dr. Whitman was murdered and Eells and Walker narrowly escaped with their lives. Thirty young Indians from the Puyallup Reservation were introduced, and sang in sweet and plaintive strains their familiar songs. Their faces indicate intelligence and refinement. The commissioners whom the government has sent from Washington, D. C., to appraise and sell the Puyallup lands were also present, and Colonel Anderson made a racy and characteristic speech. It is a great promoter of interest in an Indian meeting to have the actual red men present. The government cares well for its wards, grouped in sixteen separate reservations in this State, and under the conscientious management of such Christian men as Agent Eells none of their interests will be allowed to suffer and none of their rights to be invaded. The worst peril of the situation lies in the contagion of civilized vice, against which is matched only a moderate type of self-reliant virtue. H.

### NEW ENGLAND.

#### Boston and Vicinity.

In addition to calling Rev. G. H. Cate as pastor's assistant for Shawmut Church, Boston, Albert Beal of Boston University Theological School has been selected as second assistant.

The Mystic Side Church, Everett, Rev. Albert Watson, pastor, has just completed its first year. It now numbers 100, additions being made at every communion. The Sunday school had, Jan. 1, 320 members. The well-organized primary department numbers 100. The monthly missionary concerts, conducted by the Y. P. S. C. E., are full of interest. The church has been self-supporting from the first, has free seats, and meets expenses by the pledge system. It has paid \$400 on its mortgage, the Sunday school contributing \$224. The benevolences amounted to \$90, and were distributed among six societies.

#### Massachusetts.

The meeting of the Newton Congregational Club, Feb. 19, was made especially successful in its social features by the efforts of the new reception committee and their wives. The address was by Rev. Smith Baker, D. D.

The resignation of Dr. M. M. Dana leaves the Kirk Street Church, which is financially the strongest in the city, without a pastor and takes from the city one of its most prominent preachers. Dr. Dana has made himself an important force in the Christian and moral work of Lowell, and seeks rest after long and diligent labor, with the recent added burden of family bereavement. He will be glad to preach as temporary supply, and hopes ultimately to enter professional work along sociological lines.

The late Mr. Samuel Kidder was president of the oldest savings bank in Lowell and had been an honored member of John Street Church more than fifty years. He was a direct descendant of the martyr, John Rogers, who was burned at the stake in Smithfield, 1554.

The Norfolk Association of ministers, Feb. 20, withdrew fellowship from Rev. N. B. Thompson, recently of Brockton.

An unusually interesting neighborhood conference was held Feb. 22 with the First Church, Hudson, Rev. Granville Yager, pastor. Short addresses were made upon practical topics, followed in every instance by prayer and the singing of an appropriate hymn. Dr. A. H. Plumb preached a tender and helpful sermon. The topics, by careful arrangement, were well connected and related throughout to the application of Christianity to the needs of human beings in their individual and social life.

Dr. S. G. Buckingham, who has resigned from the South Church, Springfield, will be retained at his present salary as pastor *emeritus*.

### Maine.

The Sunday school at Lewiston observed Lincoln's birthday with a sketch of his life and other appropriate exercises.—Major Whittle has been holding evangelistic services at Waterville.

The Dinsmore Memorial Church at North Anson was dedicated Feb. 21, with a sermon by Rev. John Dinsmore. A thanksgiving service was held in the evening.

A new industry having brought new people into its parish, the church in Fryeburg gave a reception and supper to the new comers as the best way of getting acquainted.

Dr. J. G. Merrill's resignation as pastor of the Second Church, Portland, leaves vacant an important church, in which his work has been made difficult by reluctance on the part of some to adapt the public services and other methods to the needed work of reaching the people in the community not in the congregation. Dr. Merrill has been one of the most prominent pastors in Iowa and more recently in St. Louis, and no doubt will soon find a new field of labor.—The St. Lawrence Street Church changes its Sunday evening choral service into a social meeting for evangelistic purposes.—A deep spiritual interest is developing in the four o'clock Sunday service at the Y. M. C. A., under the lead of the new secretary, E. T. Garland. There have been conversions every Sunday since the opening of the year.

The spring term of Bangor Seminary is now fully under way and work is pushed vigorously. One new member has been added to the middle class, making now fifty students in all. The churches are beginning to inquire for student supplies, and they will be assigned as fast as called for. The number of men seeking summer work is unusually large.—The evangelical churches of Bangor have united heartily in an invitation to Major Whittle and his helpers, Mr. and Mrs. Wilson, to hold a series of meetings in the city.

Rev. G. M. Howe of Lewiston preached his tenth anniversary sermon Feb. 18. During his pastorate the parish has expended \$50,000 for current expenses and improvements upon the church edifice, and the Ladies' Social Circle has raised and disbursed \$2,647. There have been 158 additions on confession and eighty-one by letter. The benevolences have been systematized and amounted to \$11,901. A strong Endeavor Society numbers 110 members. The growth of the Sunday school has been exceedingly gratifying. In 1883 the average attendance was 132. At present it is 348, with an enrollment of 545 members.

### New Hampshire.

The Central New Hampshire Congregational Club held its regular Washington's Birthday meeting at the First Church, Manchester, Feb. 21, and was largely attended. At the tables, abundantly furnished by the ladies of the Methodist Society, Gov. J. B. Smith, Hon. Isaac W. Smith and Hon. L. D. Stevens discussed the utility of Congregational Clubs, for their social advantages, and the promotion of a wider acquaintance and closer fellowship of the churches. Replying to the audience-room of the church, Rev. Nehemiah Boynton delighted the club with an address on The Ministry, giving as essential



elements of the true minister heroism, nobility and a spirit of self-sacrifice. Following him, Rev. B. W. Lockhart, the new pastor of the Franklin Street Church, contended in an impressive way against the idea of any decadence in the ministry of the present day. His brief speech was ample testimony that his church had made no mistake in calling him to the pastorate. The club received more than a score of new members. The wisdom of its organization has been clearly demonstrated.

The third annual meeting of the Pascataqua Congregational Club was held at Dover, Feb. 22. The speakers were Rev. Smith Baker, D. D., on Our Mission, Rev. D. S. Clark, D. D., on Twenty-Secondism, Rev. C. A. Dickinson, on The Christian Citizen. The club numbers about 300 members.

The first anniversary of the beginning of worship under Congregational auspices at Antrim Center, where a church was organized last November, was observed in the old church on the hill Feb. 18, the acting pastor, Rev. O. M. Lord, preaching an anniversary sermon. These services began with a morning congregation of 115 and of seventy-five at the evening service, conducted by the Y. P. S. C. E. They have been continued throughout the year, with an average of 115 in the morning and of eighty for the evening. A Sunday school has been maintained with an average attendance of seventy-two. The prayer meetings have averaged more than thirty-five. Seven outside meetings have been held with an average of ninety-five. The church has made as good a showing financially, \$1,100 being raised in all departments of work. Seventeen different ministers have preached during the year and there has been a good degree of spiritual interest.

#### Rhode Island.

Special meetings were held last week in the main audience-room of the Union Church, Providence, Dr. F. A. Horton, pastor, Messrs. Bliss and Jacobs of Mr. Moody's staff conducting the services. Some half a dozen or so of the neighboring churches unite in continuing this movement.

At River Point our State missionary, Rev. L. S. Woodworth, has been conducting special services for the last two weeks with much encouragement. —At Bristol and Barrington, as well as at other points throughout the State, similar efforts are being put forth.

#### Connecticut.

Rev. C. D. Greeley, secretary of the International Law and Order League, is organizing a lecture bureau in connection with the league. All ministers who join it are expected to preach once in two months on sociological Christianity, and publish at least a portion of the sermon in the local papers. The league selects the topics, such as Gladstone, Armenia, Municipal Reform.

The Young Men's Sunday Evening Club of the church in Willimantic has been in operation four months and has increased the average evening attendance from 250 to 750. It has been especially successful in reaching non-church-goers.

The Second Church, Fair Haven, Rev. D. M. James, pastor, has organized a Congregational Brotherhood. Its purpose is to "promote the better acquaintance of its members with each other, to extend and deepen the interest of the men of the community in the work of the Christian Church, and to increase the effectiveness of the Sunday evening service."

Public sentiment against the liquor saloon has increased noticeably the last year in Norwalk. Lately several hearings in saloon cases have been held by the commissioners, and many of the best people—both men and women—have testified against the encroachments of the liquor traffic. At the South Norwalk Church, Feb. 11, the pastor, Rev. G. H. Beard, preached on Revelations of Recent Saloon Hearings. Every seat in the church was filled and great interest aroused. At the close \$100 was asked for to carry on the work of the church against the saloon, and the people responded with a contribution of \$140.

There has been steady growth in the church at Westport, of which Rev. Jabez Backus has been pastor five years. During this time sixty-nine have united with the church. There has been no marked revival but scarcely a communion season without two or more accessions. Eighteen were added last year, twelve on confession. There is a flourishing Endeavor Society with a membership of nearly fifty. During the last year a Junior Society has been formed. There is also a Mission Band for the children, which has given \$50 each year toward the support of a missionary in Madura.

Two weeks of special meetings in the Fourth Church, Hartford, the pastor being helped by Rev. F. M. Lamb, singer and evangelist, have resulted in much quickening in the church and a good number of conversions. A noteworthy feature was the ex-

pressed desire of every member present of the Boys' Brigade to lead a Christian life.

Deacon Charles Page was ordained to the ministry, Feb. 13, by a council called by the new church at Foxon. He has been preaching there regularly for the past two years.

The Boys' Brigade is becoming popular in New Haven, where there are some twelve companies. The Humphrey Street Church, which has the first company organized in the State, has lately received sixteen members at one time from the ranks on confession.

The old yet vigorous church in Enfield has done justice to its honorable history and its present standing in its manual, just issued, which is exceptionally complete in all its features. The pastor, Rev. O. W. Means, is making a specialty of studies pertaining to Congregationalism.

The subject of Prof. C. M. Mead's recent inaugural address at Hartford Seminary should have been stated Some Current Notions Concerning Dogmatic Theology instead of The Decline of Interest in Dogmatic Theology.

#### MIDDLE STATES.

##### New York.

The church in Munnsville, Rev. M. M. Hughes, pastor, is happy over the removal of a debt that had hampered it for eight years. Philip D. Armour of Chicago, whose early home was in that neighborhood, made the final payment.

Adrian Suydam left in his will \$10,000 to the Bushwick Avenue Church, Brooklyn. The will may be contested by relatives.—Rev. A. F. Newton has had the assistance of several ministers in holding special services in the Rochester Avenue Church.

At a special communion service held by the church at Gloversville, on Feb. 18, forty persons were received by confession and three by letter. A revival of marked power has been in progress ever since the Week of Prayer. No evangelist was employed, although occasional assistance was rendered by the city missionary. Rev. W. E. Park, the pastor, and the people took hold together, and prayer meetings were held nearly every evening for six weeks. The interest manifested was intense, yet all proceedings were singularly free from excitement. A large number of persons, half of them young men and thirteen of them heads of families, came forward and united with the church. While the interest was still very great the congregation was obliged to vacate the church edifice, Feb. 18, and the building is now being demolished to make room for a new structure. On the morning of the day named the Lord's Supper was administered. In the evening an historical service was held, at which addresses were given by the first pastor, Rev. H. N. Dunning, and by the present pastor. An immense number attended and hundreds were turned away for lack of room. A farewell prayer meeting was held, Feb. 21, which closed the long series of special services. The congregation expects to worship in the Opera House until the new building is completed.

The wisdom of the consolidation of the Union and Beecher Memorial Churches in Brooklyn last summer and of the joint pastorate of Rev. S. B. Halliday and Rev. D. B. Pratt is being rapidly established. At the two communions under the new plan twenty-three have been received, and March will witness twenty-eight more additions. These last are largely the fruits of the recent revival. The Sunday school is growing and has an average attendance of nearly 500. Mr. Halliday has so far recovered from his illness that he has preached three times during the winter.—The Lewis Avenue Church finds it difficult to obtain a just settlement from the insurance company. The spiritual work continues vigorously in the hall where worship is sustained, many strangers being welcomed at the evening service.—A series of organ recitals are being given at Plymouth Church on Thursday afternoons during Lent. The attendance is large.—A body of ministers and laymen, through a committee, presented to Mayor Schieren an expression of their esteem, confidence and loyalty.

##### New Jersey.

In several churches the pastors are giving Lenten readings from religious books and in every case the plan is popular. The Westfield church, Rev. C. H. Patton, pastor, is "listening to Dr. Gladden's Who Wrote the Bible?" This church also has enriched its social life by arranging a series of literary societies in which Miss Susan Hayes Ward reads from the poets with comments. With music and conversation this makes an enjoyable sociable. The Sunday evening services have been stimulated of late by special advertising in the local paper. A four-inch space is hired for the year, in which the nature of the service is set forth. The subject of the sermon is announced and its contents hinted at by suggest-

ive headings. Once a month the *Congregationalist* Services are used, and after the service the people are given a little devotional leaflet containing a prayer or hymn printed for the occasion.

The Glen Ridge church, Rev. F. J. Goodwin, pastor, has recently had a "Parliament of Religions," in which the leading chapters of Dr. Matheson's book on the message of the different nations was summarized by members of the church. The service proved of great interest and appropriate for a foreign missionary meeting.

#### Pennsylvania.

The new Congregational Club of Pittsburg and vicinity held its second meeting, Feb. 22, in Wilkinsburg, with a full attendance. Thirteen members were added, and the projectors of the club are more than pleased at the interest shown. The feature of the evening was a review, by Rev. H. M. Bowden, of Dr. A. H. Bradford's Andover lectures, *The Pilgrim in Old England*.

#### THE SOUTH.

##### Maryland.

The First Church, Baltimore, served so acceptably by the late Dr. E. A. Lawrence, has called Rev. H. W. Ballantine, D. D., for nineteen years pastor of a Presbyterian church in Bloomfield, N. J., and a brother of President Ballantine of Oberlin. It is understood that Dr. Ballantine is one of those to whom life in the Presbyterian bonds is now irksome.

The Second Church called a council, Feb. 20, to install Rev. E. T. Root, who has been laboring successfully with them for two years. His examination revealed a thoughtful mind and a deep spirituality. He would be classed as a Christian socialist.—The Washington Conference met with the Second Church on the same day. The reports from the churches were encouraging. The principal topic of discussion was *The King's Business, What Is It and What Preparation Is Needed?* Professor Ewell of Howard University delivered an address upon the History of Missions in the Sandwich Islands and Dr. C. C. Creegan of New York spoke for the American Board.

##### Alabama.

Rev. J. J. Stallings, general missionary, has organized four churches in Dale County this winter, and these were organized into a district conference Feb. 10.—A church of forty members was organized at Lamar last summer and is now erecting a house of worship.—Bethel Church, Millerville, has a house of worship nearly completed.—Rev. Turner Wright, Ashland, has been called to serve a Congregational Methodist church of ninety members. This is probably a step of this church toward union with us.

#### THE INTERIOR.

##### Ohio.

The Congregational Club, Cleveland, though it has tabled a motion to admit women as members, holds but one meeting this year to which they are not invited. More than a hundred men met Feb. 19, at Army and Navy Hall, and discussed A Civic Federation in Cleveland, with written papers of a high order by Rev. H. C. Hayden, D. D., and three prominent laymen, Horace Benton, a Methodist, Charles F. Olney of Pilgrim Church and Loren Prentiss, a Baptist. Rev. H. H. Russell, of the Ohio Anti-Saloon League, spoke briefly of the Haskell local option bill, now pending in the State Legislature, and it was indorsed by a unanimous rising vote.—Union Church is rejoicing in a blessed revival with more than seventy-five conversions in the past three weeks. Rev. E. E. Scoville, the pastor, has conducted most of the meetings, but has been assisted a part of the time by Rev. Norman Plass, Rev. J. H. Hull and others.

By invitation of Rev. J. P. Riedinger, Pastor J. H. Hull of Grace church, Cleveland, who is also Captain Hull of the Garfield Cadets, took a squad of his boys in full uniform to North Ridgeville, twenty miles west of Cleveland, on a recent Saturday, and assisted in organizing a new company of the Boys' Brigade. The Ridgeville cadets, in order to help raise money for equipment, have secured Rev. James Brand, D. D., of Oberlin to deliver his lecture on the Battle of Gettysburg, in which battle he was color bearer of the Twenty-ninth Connecticut Volunteer Infantry.

The annual meeting of the church at Claridon was observed with discussion of topics instead of roll-call. Over thirty spoke on the social life of the church, the relation of pastor and people, the prayer meeting, and the relation of foreign to home expenses. The pastor's salary is \$700 and the missionary gifts last year were \$653.

The church at Penfield has been greatly revived since the coming of the new pastor, Rev. W. A. Schwimley. He and his wife recently conducted the first special services held in the church for three years, resulting in five additions on confession.

The Young Men's Sunday Evening Club of the church at Mansfield, organized three months ago, is greatly increasing the interest among the young men and the attendance on evening service. The forty members are all active. Invitation cards are issued every month and freely distributed. Ten churches of the city unite in the Chapman evangelistic services begun Feb. 21.

Plymouth Church, Chillicothe, Rev. M. K. Pasco, pastor, received forty-two members last year, making the present number eighty-one. The Sunday school numbers about 150, and the evening congregations fill the house. Neighborhood prayer meetings in different parts of the city are doing much good.

#### Illinois.

The Second Church, Rockford, was destroyed by fire Feb. 20. It was completed less than two years ago at a cost of nearly \$120,000, and was believed to be the most beautiful church in the State. The \$40,000 insurance will pay the debt still due on the church and will leave a good sum to help rebuild. In the meantime the church will worship in the old sanctuary, which it still owns. The pastor, Rev. Dr. W. M. Barrows, lost about half of his library.

Forty-two members were added to the Auburn Park Church, Chicago, Rev. H. T. Sell, pastor, during the year. All departments of work show growth. It was voted at the annual meeting, on account of the increasing attendance at church and Sunday school, to remodel and enlarge the present church building, to provide a large alcove for the organ and choir and furnish 150 or more additional sittings.

#### Indiana.

Mayflower Church, Indianapolis, is active in all departments and money is coming in satisfactorily toward the new lot and building.—Rev. S. W. Polard of Fairmount is suffering from nervous prostration and has gone to Grand Rapids, Mich., for a rest. A revival is going on in the Fairmount Church, and many conversions are reported. Rev. Levi White is preaching.

Two years ago the "church of God" building in South Fort Wayne passed into the hands of Plymouth Church and a Sunday school was immediately established. Since then Rev. J. S. Ainslie has carried on work there as a branch of Plymouth Church. Much progress has been made and Feb. 15 a council recognized the new church. Thirteen came by letter from Plymouth, four from Presbyterian churches and seven on confession. The creed of 1883 was adopted and two deacons ordained. The new pastor, Rev. Joseph Kerr, was present.

#### Michigan.

Rev. G. R. Wallace resigns at Saginaw after a fruitful pastorate of four years, in which the church has grown from a membership of 400 to 700. He accepts a call to the First Church of Portland, Ore.

Rev. J. B. Orr assisted Rev. W. B. Dada in special meetings at Watervliet. As a result, Feb. 11, the church of fifty-three members received forty-six more, all but two on confession. At Coloma, also under Mr. Dada's care, thirteen were received on confession.—Rev. T. E. Barr is being aided in special meetings at Kalamazoo by his father, Rev. E. Barr of Ligonier, Ind. Over thirty have professed conversion. The work is quiet but effective.

The special meetings held with the church at Shelby by Evangelist Joel Martin attracted such large congregations that they had soon to remove from the church to the Opera House. People came from ten miles away, and the whole region was deeply moved.—The church at Wyandotte more than doubled its membership in its first year just closed.

The church at Bancroft last year grew from a membership of sixty-eight to ninety-eight and gathered a Y. P. S. C. E. of twenty-five members.—The church at Central Lake nearly doubled its membership and built a new parsonage.

Rev. W. R. Gillette held six weeks' special meetings with the church at New Haven, resulting in fifty conversions and the organization of a Y. P. S. C. E. with eighteen active members.—Special meetings in the church at Wayne, led by the pastor, have quickened the church in all its departments and several prominent citizens have been converted.

Evangelist Joel Martin held two weeks' special meetings with the church at Reed City and the meetings were continued by the pastor. There was a number of conversions.—Rev. W. C. Stephenson of Chicago held ten days' special meetings with the church at Grand Junction, resulting in forty professed conversions.

The benevolences of the church at Ann Arbor for its last fiscal year were \$2,254 and the home expenses \$3,968. There were thirty-four additions and the present membership is 382.—Rev. G. R. Parrish

begins his second year at Constantine with an increase of \$300 in salary. During his first year forty-six members were received, thirty-eight on confession.

Rev. John W. Poot of the Holland church, Grand Rapids, is holding two weeks' revival service in each of the several parts of the city where the Dutch live.

Four weeks' special services in the church at Linden, conducted by the pastor, Rev. M. J. Duryea, resulted in forty-one additions on confession. The attendance at morning service has increased to 150, and at evening service the house is overcrowded.

The East Grand Rapids church, the seventh in the city, organized Feb. 19 with thirteen members, will be under the care of the State H. M. S. and will be in charge of Rev. W. H. Underhill of East Paris, who will hold both fields.

#### THE WEST.

##### Missouri.

The Olive Branch Church, St. Louis, has broken ground for the addition to its building, a fine front, which will cover up a rather ill proportioned building at the rear, and will give much needed accommodations for the social and prayer meeting work.—At the Congregational Club, Feb. 19, the topic was, The Sunday Evening Service, Shall We Give It Up or Shall We Wake It Up? Rev. W. W. Willard of the Third Church opened the discussion. The general impression seemed to be that while good music and other accessories are helpful, yet the chief stress is to be laid on an earnest, personal presentation of the gospel, in the most modern terms and as practically as possible.

##### Iowa.

The Elliott church, Mr. R. C. Brooks, pastor, has received ten to membership on confession since Jan. 1. Money has been raised to complete the tower and purchase a bell.

During the past few weeks in the Marshalltown congregation, Rev. C. R. Gale, pastor, more than fifty persons have signified their purpose to begin the Christian life.

The Sioux Rapids church, Rev. T. C. Walker, pastor, has closed the first year of self-support. All current expenses were paid and a portion of the parsonage debt liquidated.—The Iowa Falls church, Rev. A. M. Case, pastor, raised \$1,200, Feb. 11, to remove an old debt on the building.

Rev. J. W. Ferner of the Hampton church publishes weekly a little sheet called the *Congregational Tidings*, which is distributed to the congregation each Sunday morning.

The Belmont people celebrated, Feb. 16, "Father Sands" eightieth birthday and the twenty-sixth anniversary of his settlement as their pastor.

An extensive revival is in progress at Gilman, Rev. R. F. Lavender, pastor. Meetings have been held for over five weeks. The building is crowded at every service and conversions are occurring daily.

The Eldon church is in the midst of a revival. The meetings are conducted by the pastor, Rev. S. A. Miller, assisted by his wife. More than twenty hopeful conversions are reported.

##### Minnesota.

The church at Lake Park, Rev. F. C. Emerson, pastor, dedicated its house of worship Feb. 14. The building with lot is valued at about \$1,800. Through the liberality of the townspeople, the gifts of labor and materials, the efforts of the Ladies' Aid Society and the help of the C. C. B. S., the church was dedicated free of debt, Rev. B. F. Paul preaching the sermon.

##### North Dakota.

The revival meetings conducted since the Week of Prayer by the pastor, Rev. L. A. Smith, at Oberon were closed Feb. 18. Twenty-three were received into membership, most of whom are adults. Rev. William Gimblett of Carrington has assisted a part of the time. There was a great deal of opposition to the meetings for a time by those opposed to religion, but as the interest grew the club dances were deserted and many of those who mocked were converted.

At Hankinson Evangelist Fellows has been assisting Rev. D. T. Jenkins since Feb. 10, and the meetings are awakening great interest.—Rev. V. N. Yergin of Fargo is assisting Rev. G. B. Barnes in special meetings at Wahpeton, where Mr. Barnes is supplying the church for a short time.

Rev. U. G. Rich began work at Niagara and Michigan City, Feb. 18. Mr. Rich comes from Minnesota. Rev. Daniel Woolner, who has been supplying this field, is laid aside from work by serious sickness.

##### South Dakota.

General Missionary Tomlin has been assisting Rev. M. W. Williams in gospel services at Webster and Waubay. Over twenty young people arose for prayer

at Webster. At Waubay much interest was manifested and about forty arose for prayer, and Feb. 11 a Congregational church of twenty-three members was organized.

##### Colorado.

The People's Tabernacle of Denver, Rev. Thomas Uzzell, pastor, celebrated its tenth anniversary on Feb. 11. During the past year 1,208 meetings have been held. Conversions numbered about 400; temperance pledges, 500. Homes were found for thirty-seven children. There were distributed among the poor 18,953 pieces of clothing and bedding, 26,500 loaves of bread and about 50,000 pounds of meat and game. A Christmas dinner was given to 500 boys, and during the panic from 1,000 to 3,000 unemployed were fed twice a day for ten days. Mr. Uzzell has organized a mission school in another part of the city. The attendance, Feb. 11, was 340.

The North Denver church, Rev. C. C. Clark, pastor, has its new brick chapel nearly inclosed.—The ministers and churches of our denomination are holding weekly fellowship meetings from church to church. Afternoon and evening sessions are devoted to the continuous study of some of the books of the Bible. Between these sessions there are a supper and sociable.

#### PACIFIC COAST.

##### California.

A donation service was held at the South Church, San Francisco, Rev. H. H. Wikoff, pastor, Feb. 11, cards being issued inviting every one coming to bring a package for the poor of the community. The attendance was larger than usual and the offerings many.

Rev. Mr. Cooke, of the S. S. and P. S., aided by several Endeavorers in the Tulare church, organized in one Sunday three schools at a distance from Tulare of fifteen to forty miles. In six weeks this indefatigable worker has traveled 1,000 miles, organized eight schools and preached forty sermons, considering the fact that four years ago two of Boston's leading physicians told him he could never preach again, this is rendering good service.

One among the interesting statements at the annual meeting of the church in Clayton, a small village, was that the Christian Endeavor Society bought for \$300 the old Union Church building and repaired it by volunteer labor. It is to be known as Endeavor Hall, and will be used for lectures, socials and concerts. The Ladies' Aid Society bought two lots adjoining the church property, on which has been erected by voluntary labor a barn.

#### WEEKLY REGISTER.

##### Calls.

BALLANTINE, Henry W. (Pres.), Bloomfield, N. J., to First Ch., Baltimore, Md.  
BEALE, Charles H., Lansing, Mich., to Immanuel Ch., Roxbury, Mass.  
CATE, George H., Bloomington, Ill., to be assistant pastor Shawmut Ch., Boston, Mass.  
CONRAD, George A., Omaha, Neb., to Dodge.  
COWAN, John W., Tabor, Io., to Oregon City, Ore. Accepts.  
FAIRHAM, H. Everett, late of Lockhaven, Pa., to Lovell Me. Accepts.  
HANSCOM, George L., New Hampton, Io., to Waseca, Minn. Declines.  
HOPKINS, W. H., First Pres. Ch., Jacksonville, Fla., declines call to Central Ch., Atlanta, Ga.  
HOUSE, Alfred V., Andover Seminary, to New Salem, Mass. Accepts.  
KERR, Joseph, Chicago Seminary, to South Ch., Fort Wayne, Ind. Accepts.  
KEYES, Russell M., Huron, S. D., to supply at Iroquois and Osceola. Accepts.  
NOTT, Jairus L., Middlefield, Ct., to Tryon, N. C., and to Rocky Hill, Ct. Declines former.  
PENROSE, Stephen B. L., Dayton, Wn., to Hassalo St. Ch., Portland, Ore.  
SMITH, W. W. (Meth.), Taylor, Pa., to Portland, Ct. Accepts.  
STRINGER, Firth, Elgin, Ill., to Manchester Roads Mission, St. Louis, Mo.  
TREALL, J. Brainerd, accepts call to First Ch., Albany, N. Y.  
WALLACE, George R., Saginaw, Mich., to First Ch., Portland, Ore. Accepts.

##### Ordinations and Installations.

MARTYN, David, i. Feb. 21, Warren Ch., Cumberland Mills, Me. Sermon, Rev. E. S. Tead; other parts, Rev. Messrs. J. B. Saer, S. N. Adams, C. H. Pope and E. M. Cousins.  
PAGE, Charles, o. Feb. 13, Foxon, Ct. Sermon, Rev. Franklin Countryman; other parts, Rev. Messrs. H. W. Hunt and D. J. Clark.  
PRENTISS, George F., i. Feb. 21, Winsted, Ct. Sermon, Rev. C. R. Palmer; other parts, Rev. Messrs. Arthur Goodenough, John De Peu, J. B. Voorhees and T. M. Miles.  
ROOT, Edward T., i. Feb. 20, Second Ch., Baltimore, Md. Sermon, Rev. George Alexander, D. D.; other parts, Rev. Messrs. S. M. Newman, D. D., T. M. Beadenkoff, J. E. Twitcheil, D. D., and William Kincaid, D. D.  
WILLIAMS, John H., i. Feb. 20, First Ch., Redlands, Cal. Sermon, Rev. R. G. Hutchins; other parts, Rev. Messrs. L. H. Frary, A. E. Tracy, H. P. Higley and O. H. Spoor.

##### Resignations.

BUCKINGHAM, Samuel G., South Ch., Springfield Mass.  
BURROWS, Frederick W., Old Orchard, Mo.  
CRAFT, Ernest J., Jefferson, O., to enter Episcopal ministry.  
DANA, Malcolm M., Kirk St. Ch., Lowell, Mass.  
DILLNER, Peter E., Swedish Ch., Worcester, Mass.  
HUGHES, D. P., Lake Benton, Minn.  
MERRILL, James G., Second Parish Ch., Portland, Me.  
MOUNTS, S. A., Upland and Campbell, Neb.  
POST, Martin, Sterling, Ill.  
RENSHAW, William E., Gilsam, N. H.  
THOMAS, John G., Vaughnsville, O.  
WISE, D. Wellesley, College Church, Wheaton, Ill.



**Dismissions.**

ROPER, C. Fremont, West Concord, N. H., Feb. 20.

**Churches Organized.**

EAST GRAND RAPIDS, Mich., Feb. 19. Thirteen members.

FORT WAYNE, Ind., rec. Feb. 15. Twenty-four members.

GAY'S MILLS, Wis., rec. Feb. 13. Fourteen members.

PEORIA, Ill., South, rec. Feb. 20.

TRACEY CITY, Tenn., Jan. 21, instead of MONT EAGLE.

WAUBAY, S. D., Feb. 11. Twenty-three members.

**Miscellaneous.**

DINGWELL, James D., Bangor Seminary, supplies at Brooks, Me., alternate Sundays.

MERRILL, William C., late of San Diego, Cal., is caring for the church in Reading, Mass., during the absence of its pastor, Rev. F. S. Adams.

OLIPHANT, Charles H., Methuen, Mass., has supplied the First Ch., Portland, Ore., for several Sundays.

PERRY, Frank S., of Marietta College, is supplying the churches at Coolville, Centennial and Ireland, O., and each has recently received additions on confession.

**THE TUSKEGEE NEGRO CONFERENCE.**

BY ALICE M. BACON, HAMPTON INSTITUTE.

The third annual session of the Tuskegee Negro Conference was held at the Normal School at Tuskegee, Ala., Feb. 21. Although at dawn a heavy rain was falling and the roads were deep in sticky, red mud, when ten o'clock came enough of the negro farmers, upon whom the conference depends for its value, had assembled to fill comfortably the school assembly room. To persons who have worked in negro schools for years, and who think themselves fairly well acquainted with the characteristics, both mental and physical of the race, this assemblage of Alabama cotton farmers is a revelation. One surprise comes in the great size of the men, the deep chests, the mighty muscles, the towering height, qualities which thirty years ago represented simply so many thousand dollars worth of property, but which today, if rightly directed, mean power to seize and to hold for themselves many of the benefits of American civilization.

When the conference sits down and begins its work a new surprise is in store. As one after another of these sons of Anak rises and gives his views of the subjects of everyday practical importance, for the study of which they have come together, the strong common sense, the quaint wit, the childlike simplicity and earnest thoughtfulness that characterize most of the speeches give to the listeners a new idea of the intelligence of the plantation negro.

The keynote of the meeting was struck at its beginning in a speech by Mr. Willis Ligon, a man born in slavery, unable either to read or write, but one who, by steady industry, thrift and good sense, has made his way until now he is one of the stockholders in the Tuskegee County Bank. Called up by Mr. Booker T. Washington, chairman of the conference, he gave an account of the way in which he worked out from slavery's nothing to the position of a substantial property owner. The secret was determination. "I jes 'termined fer to have something." With this determination he tilled a piece of land by moonlight during slavery, drawing the plow himself while a boy held the handles. Much sound advice he gives to his less determined and therefore less fortunate brethren. Especially does the subject of mortgages weigh on his mind. "A mortgage is a thing dat don't sleep. She's layin' wait and she's a-growin' when you don't think," is his spicy characterization of its insidious nature.

It was interesting to notice during the discussion how many changes were said to have taken place "since the last conference," or "since the first conference," the Tuskegee farmers' conference evidently furnishing an incentive to whole communities and a date from which events were to be reckoned. Many had been putting up schoolhouses since the last conference. So great a change in the matter of one room cabins was noted as dating from the conference that the original fraction used in the declaration that four-fifths of the people were still living in one room cabins was changed after the discussion to two-thirds as nearer the present state of affairs.

At the woman's conference much helpful advice was given by women connected with the school to the wives and mothers from the

plantations—advice on many practical matters, how to make the best of the one room cabin, if they must live in it, how to care for themselves and their children physically and morally, how to save and how to spend, and all the little things the lack of the knowledge of which makes the poverty of the poor their destruction.

Then the two conferences broke up, the farmers and their wives climbed into their mule wagons and drove away down the muddy roads, some of them to travel nearly all night on their homeward way, but with thoughts in their minds to work on and help themselves forward with for a whole year.

On Thursday the teachers among the colored people spent the day conferring about the great work of negro education. From President Cravath of Fisk University down through the long line of colleges and schools to the teachers from the little district schools in the "settlements" of Alabama each had something to contribute to the general fund of information, and when the meeting ended at half-past four in the afternoon it was not because all had learned all that could be learned but only because all had spent as much time as they dared away from their regular work.

Surely no better work has been done by any man than the starting of these two conferences by Mr. Washington, the one of the peasantry of Alabama to discuss, not their wrongs, but their chances and how to improve them, the other of the teachers of the colored people to talk over the work they are doing, how it might be improved, what its discouragements are and what its hopes and signs of promise.

The following declarations were adopted as the platform of the conference:

We believe education, property and practical religion will eventually give us every right and privilege enjoyed by other citizens, and therefore that our interests can best be served by bending all our energies to securing them rather than by dwelling on the past or by fault-finding and complaining. We desire to make the Tuskegee Negro Conference a gauge of our progress from year to year in these things in the Black Belt.

1. With regard to education it is still true that the average length of the country school is about three and a half months. There is either no schoolhouse or a very poor one, and the teacher, as a rule, is but little prepared for his work. We would suggest as remedies the raising of money by subscription, to lengthen the school term and to provide more and better schoolhouses. We would also urge upon our schools and colleges for the training of leaders the importance of sending more of their best men and women to the smaller towns and country districts.

2. As regards property we find that four-fifths of our farmers still practice the habit of mortgaging their unplanted crops for the supplies furnished them, live on rented lands, are in debt, and two-thirds live in one room cabins. As remedies we recommend the immediate purchase of land, its thorough cultivation, the raising of sufficient food supplies for home use, that we avoid the emigration agent, keep out of the cities, pay our taxes promptly, stop moving from farm to farm every year, work winters as well as summers,

Saturdays as well as other days, practice every form of economy and especially avoid the expensive and injurious habit of using liquor, tobacco and snuff, and since our interests are one with the white people among whom we live we would urge the cultivation, in every manly way, of friendship and good will toward them.

3. While in morals and religion we are far from what we ought to be we yet note each year real improvement. To help us in this direction we urge a better preparation for the Christian ministry, the settlement of more of our differences outside of the courts, that we draw sharp lines between the virtuous and the immoral, that we refuse to tolerate wrongdoing in our leaders, especially in our ministers and teachers, that we treat our women with more respect and urge upon them the importance of giving more time to their home life and less to the streets and public places.

In conclusion the facts gathered from these three conferences warrant us in saying that each year education is increasing, more and more property is being acquired and gradually religion is becoming less a thing of the emotions and more a matter of upright living. We are glad to note a growing interest, on the part of the best white people of the South, in our progress.

OLD MEXICO.—An extended round of delightful travel is provided for in the personally conducted tour through the Southern States, the republic of Mexico and California arranged by Messrs. Raymond & Whitcomb, the veteran excursion projectors. The date of departure from Boston is March 13, and the entire trip will cover a period of seventy-five days. A palace train of sleeping and dining cars will be employed. Those wishing full particulars of this trip should apply to Raymond & Whitcomb, 206 Washington Street, Boston, who will send a book free of charge.

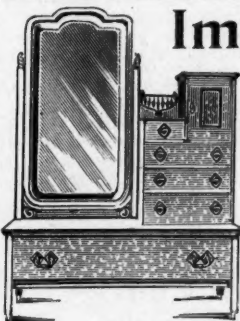
**Had the Grip Twice****Prostrated, Health Broken Down, Night Sweats, Etc.****Gained Rapidly on Taking Hood's Sarsaparilla.**

"My husband had the grip twice, and the second attack left him in a prostrated condition, health-tone very low, very weak, and with no appetite, and did not gain strength. When he slept he would have such perspirations that his clothing would be wringing wet and his flesh very cold. I proposed that he should take Hood's Sarsaparilla, and it did him good. He is now taking his sixth bottle; has no night sweats, has a good appetite, has gained rapidly in strength, and has not felt so

**Hood's Sarsaparilla Cures**

well in years. We shall always recommend Hood's Sarsaparilla." Mrs. L. S. HALSTEAD, Ray, Genesee Co., N. Y.

**Hood's Pills** cure liver ills, constipation, biliousness, sick headache, indigestion, etc.

**Imperatively Needed.**

We are having a great call for Cheval Dressers. Satisfied that the demand is going to increase still more, we have prepared some specially inexpensive patterns.

Here is one in light-grained bird's-eye maple. We have the same style in curly birch. We cipher the price down to a very low limit in either wood.

There is a whole world of convenience in one of these Cheval Dressers. You ought not to live without one a single day longer. They minister to your comfort in a dozen directions. They are as good as a dressing maid or a valet.

And they are not expensive. Understand this distinctly.

You are really securing two or three pieces of furniture in this one piece. You pay for the whole Dresser about what the cheval glass would cost alone if purchased separately.

**PAINE'S FURNITURE CO.,****48 CANAL STREET.**

{ NEAR NORTHERN R. R. STATIONS.

### THE BUSINESS OUTLOOK.

The final effect of the change from the McKinley tariff to the Wilson tariff, in case the latter becomes established by law, cannot be foretold with any degree of exactness. It is certain that the change involves many fluctuations in prices and in wages, and a much sharper competition between home and foreign manufacturers for our home markets. A great deal of the disturbance in trade and wages for a year past has been in anticipation of a changed and reduced tariff, and it goes almost without saying that prices and wages will, to a great extent, have discounted the effect of proposed changes before they actually become effective. But it is almost equally safe to say that for many months to come the process of readjustment will continue and that it will be next fall, at the earliest, before business will be undertaken with a firm confidence that the period of great fluctuations in prices is ended.

Other considerations than the reduced tariff will, of course, affect the volume and buoyancy of the promised revival of trade next autumn. The size and prospective value of this year's crops will have full as much influence on the trend of business as will the changes in or the settlement of the tariff. So, too, the demoralization in the price of silver will, if it continues, have a serious bearing upon our foreign trade, especially upon our export trade. But, other things being equal, the provision of an ample and thoroughly sound currency and the settlement of the tariff problem cannot fail to bring about those conditions of values and costs which are necessary to enable the manufacturers to enter with confidence upon contracts which frequently run a year, or even more, before final liquidation.

For the present the situation is very mixed. There are resummptions of mills and decreasing failures to encourage one. But there are reduced bank clearings and diminished railroad earnings to make one feel that the times are about as bad as at the worst. There are reductions in wages, cutting of prices and such facts as that the consumption of anthracite coal in January was only 63 per cent. of what it was one year before to discourage belief in any satisfactory trade for the spring. The weight of evidence points to a poor spring business, with a poor showing of profits on what little business is done.

### A GRACEFUL COMPLIMENT.

It is the mark of genius to be able to compliment without flattering. Rev. Dr. Storrs recently proved the versatility of his genius by telling Dr. Henry M. Field:

Your palace cars of volumes beat all Pullmans for easy, swift and delightful traveling, and I hope as long as I live to take the successive trips with you—you doing the work, meeting the adventures, encountering the discomforts, and I in my library chair at home fully persuaded that I am doing it all myself!

The man who cannot prove by his wife that he is a Christian has no right to stand up when there is a vote taken in church.—*Ram's Horn.*

### CHRISTIAN ENDEAVOR NOTES.

The executive committee of Golden Gate Union has voted, with one dissentient, after much discussion, not to entertain the proposition for a Christian Endeavor Day at the Midwinter Fair in San Francisco. The reason was the persistent refusal of the directors to consider Sunday closing.

The Cleveland Union had President F. E. Clark and General Secretary Baer for special attractions at its annual convention on Washington's Birthday. Plymouth Church was elaborately decorated with the white and gold which are the colors of the Cleveland Union and with a profusion of American flags. It was an all day meeting, and the church was not large enough to hold the throngs. The three watchwords for the year, "Good Citizenship," "Systematic Giving," "Cleveland, '94," were conspicuously displayed on a great shield. Addresses

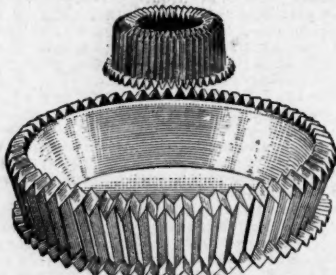
were made by Rev. C. W. Carroll of Hudson and State President Rev. W. F. MacCauley of Dayton. The Haskell local option bill was unanimously indorsed, and its presentation was greeted by an enthusiastic waving of the small flags with which each of the more than 1,500 persons present had been provided. The committee of '94 has its arrangements well in hand, and the present prospect is that the Cleveland convention in July will be one of the largest ever held.

**A NEW ARTICLE.**—If you want to be in the social "swim" nowadays you must own a cheval dresser. They are the latest fad and all the rage. Those of our readers who hesitate on the ground of economy will be interested to hear that a very inexpensive dresser can be purchased this week at Paine's, 48 Canal Street. It is described in another column.

**PETER HENDERSON & Co.**, 35-37 Cortlandt Street, New York.—Manual of Everything for the Garden. The present is, perhaps, the handsomest catalogue ever sent out by this well-known firm. The book comprises over 160 pages, and is just what its name implies; the covers are elegantly embossed in white and gold, and several colored plates are scattered throughout its contents. There are also views of the firm's exhibits at the World's Fair. The manual contains a mine of information, horticultural and otherwise. The sterling worth of the firm's goods is too well known to require amplification. Send for a copy of the catalogue; it is mailed to customers free and to new applicants for 20 cents, which amount is deducted from first order.

**ECONOMY AND STRENGTH.**—Valuable vegetable remedies are used in the preparation of Hood's Sarsaparilla in such a peculiar manner as to retain the full medicinal value of every ingredient. Thus Hood's Sarsaparilla combines economy and strength, and is the only remedy of which "100 Doses One Dollar" is true. Be sure to get Hood's.

**HOOD'S PILLS** do not purge, pain or gripe, but act promptly, easily and efficiently.



SHOWING THE CORRUGATED PAPER COLLAR BEFORE AND AFTER BEING STRETCHED ON TO THE BAKING DISH.

A useful appliance to cover the burnt edge of a pudding or baking dish, rendering it presentable at the table.

Fit any size. Sent safely by mail anywhere (one dozen) on receipt of 55 cents.

In our Dinner Set department will be seen an extensive variety of English, French, German, Chinese and American China shapes and decorations, from the low cost up to the most expensive, in sets or parts of sets, as required.

In our Glassware Department, Lamp Department and Wedding Gifts Department will be seen the best things now current.

One price, marked in plain figures, and we are not undersold on equal wares if we know it.

**Jones, McDuffee & Stratton,**

China, Glass and Lamps

(Seven Floors),

120 Franklin St., Boston, Mass.

### COLLECTIONS. Western Mortgages.

Holders of western mortgages obtained through defunct companies are finding

**The Atlas Land and Investment Co.,**  
of Lawrence, Kansas,

the best and cheapest agency for collecting interest and principal, foreclosing defaulted mortgages, looking up back taxes, renting and selling land. The Atlas Co. has rendered valuable service to many hundred investors at a minimum expense. We have a few choice, safe loans where we personally know both security and borrowers. Correspondence solicited. L. H. PERKINS, President.

### Financial.

## Make the Most of Your Prosperity

**\$** You must not only save, but make your savings *earn their utmost*. You should have at least 6% interest.

Send for our pamphlet; free.

## The Provident

**Trust Co.** 45 Milk Street, Boston, Mass.

Please mention the Congregationalist.

### Now is the Time

TO LOOK INTO THE MATTER  
OF INVESTING JANUARY FUNDS.

OUR

**FIRST MORTGAGE**

**Farm and City Loans**

BEARING

**6% and 7% INTEREST,**

are recommended for safety and promptness in meeting interest and principal. Send for list. References upon application. **THE CENTRAL TRUST CO., Denver, Col.**

## Iowa Loan & Trust Co.,

DES MOINES, IOWA.

Capital, \$500,000. Surplus, \$290,000.

INCORPORATED 1872.

This old and prosperous company continues to issue its Debenture Bonds in sums of \$200, \$300, \$500 and \$1,000 each.

These bonds are amply secured by

**First Mortgages on Real Estate,**

\$105,000 of such mortgages being deposited for the security of each series of \$100,000 bonds.

The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by **FREEMAN A. SMITH, Agent.** Office, 31 Milk Street, Boston, Room 22.

## BETTER THAN BONDS. 10% GUARANTEED

For the purpose of enlarging its business, one of the successful and long-established mercantile houses in Boston will sell some of its stock, which was never below par; has for several years easily paid 10 per cent. dividends and is now at a premium; also a limited amount of preferred stock, redeemable in cash and on which is guaranteed 8 per cent. This is a gilt-edged security, never before offered in open market.

The house has met with unparalleled success in its line, accumulated a good surplus, enjoys high credit, and notwithstanding the panic its business for 1893 increased \$30,000 over any previous year.

Parties having small amounts to spare will find this an unusual opportunity for a safe, profitable, home investment.

For particulars address **E. Lock Box 3594, Boston, Mass.**

## LOMBARD

Equitable, Jarvis-Conklin and other Mortgages

BOUGHT FOR CASH.

**CHAS. E. GIBSON, 45 Milk Street, Boston.**

**J. B. Watkins Land Mtg. Co.**  
LAWRENCE, KANSAS.

**23 Years' Record.**

**\$20,250,000 REPAID.**

The best time in 14 years to make mortgage investments. No competition. Choice of securities.



## OTHER CHRISTIAN WORK.

The Thirteenth International Conference of the Y. M. C. A. of all lands meets in London, June 1-6. The fiftieth anniversary of the organization of the first Y. M. C. A. will be celebrated by great jubilee meetings June 5 and 6. At the regular sessions of the conference addresses are to be given in English, French and German, and prominent association representatives from all parts of Europe are expected to participate in the discussions. Reports will be made by delegates from all the leading nations of the world, including Japan, China, India, Australia and South Africa. Prominence will be given to Bible readings and discussion of Bible study.

The International Committee of Young Women's Christian Associations for Massachusetts and Rhode Island held a three days' session in the First Church, Lowell, last week, this being its second annual gathering. Mrs. O. H. Durrell of Cambridge, the State secretary, presided and welcomed the delegates, who rallied to the number of about 150. The college element was strongly represented and one of the principal addresses was by Mrs. E. S. Mead of Mount Holyoke. Various phases of religious work among young women were ably discussed and at some of the sessions the seating capacity of the house was taxed to its utmost. Prof. J. H. Thayer of Harvard College gave an instructive talk on Bible Study and Dr. Smith Baker of East Boston spoke to a crowded house on What Our Cities Can Do for Young Women. The Sunday sessions were particularly inspiring, especially the closing meeting, when Miss Zehring called for testimonies from the delegates as to the benefits each had received from the convention.

**PAINT** cracks.—It often costs more to prepare a house for repainting that has been painted in the first place with cheap ready-mixed paints, than it would to have painted it twice with strictly pure white lead, ground in pure linseed oil,

## Strictly Pure White Lead

forms a permanent base for repainting and never has to be burned or scraped off on account of scaling or cracking. It is always smooth and clean. To be sure of getting strictly pure white lead, purchase any of the following brands:

"ANCHOR" (Cincinnati). "JEWETT" (New York).  
 "ARMSTRONG & McKELVY" (Pittsburgh). "KENTUCKY" (Louisville).  
 "ATLANTIC" (New York). "JOHN T. LEWIS & BROS. CO." (Phila).  
 "BEYMER-BAUMAN" (Pittsburgh). "MORLEY" (Cleveland).  
 "BRADLEY" (New York). "MISSOURI" (St. Louis).  
 "BROOKLYN" (New York). "RED SEAL" (St. Louis).  
 "COLLIER" (St. Louis). "SALEM" (Salem, Mass.)  
 "CORNELL" (Buffalo). "SHIPMAN" (Chicago).  
 "DAVIS-CHAMBERS" (Pittsburgh). "SOUTHERN" (St. Louis and Chicago).  
 "ECKSTEIN" (Cincinnati). "ULSTER" (New York).  
 "FAHNESTOCK" (Pittsburgh). "UNION" (New York).

FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors, a one-pound can to a 25-pound keg of Lead and mix your own paints. Saves time and annoyance in matching shades, and insures the best paint that it is possible to put on wood. Send us a postal card and get our book on paints and color-card, free; it will probably save you a good many dollars.

Boston Branch,  
Congress and Purchase Streets Boston.

NATIONAL LEAD CO., New York.

### Railroads and Excursions.

#### THE ALMA SANITARIUM, ALMA, MICHIGAN.

Is a strictly scientific Medical and Surgical Institution offering advantages unequalled by any in America. An IDEAL place for rest and recreation. A staff of eminent physicians. The strongest BROMIDE WATER in the world—a valuable remedial agent in Rheumatism, Skin, Nervous and Bright's Diseases. Equipment and furnishings are elegant. Two elevators. Electric light (no kerosene or gas). Steam heat. Sun parlors. Perfect sanitary condition. Attractive cuisine. Liberal management. This is not a hospital. Send for handsome pamphlet.



**CALIFORNIA** in **3½ Days**  
 Variable Route  
 Tourist Tickets at  
Greatly Reduced Rates.

Quickest Route to the

#### MIDWINTER FAIR

PERSONALLY CONDUCTED EXCURSIONS leave Chicago every Thursday. Detailed information and pamphlets descriptive of the Midwinter Fair will be mailed free on application to W. A. THRALL, G. P. & T. A., Chicago, if you mention this publication. Agents of connecting lines sell tickets via

## THE NORTH-WESTERN LINE

CHICAGO & NORTH-WESTERN RAILWAY.

To **CALIFORNIA** and  
 the **Midwinter Fair.**

Personally Conducted  
**EXCURSIONS.**

Write for Particulars.

JUDSON & CO., 227 Washington St. Boston

#### EUROPEAN TOUR.

Send for Itinerary and list of references to J. G. LANZ, 906 Greene Ave., Brooklyn, N. Y.

#### DR. STRONG'S SANITARIUM, Saratoga Springs, New York.

A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open fire-places, sun-parlor and promenade on the roof. Suites of rooms with baths. Dry tonic air, Saratoga waters and winter sports. Massage. Electricity, all baths and all remedial agents. New Turkish and Russian baths. Send for illustrated circular.

#### EUROPEAN TOURS

SPECIAL FEATURES. SELECT PARTIES.  
 Organized 1885. Elegantly Illustrated "Itinerary."  
 HOWARD S. PAINE, A.M., M.D., Albany, N. Y.

#### RAYMOND'S VACATION EXCURSIONS ALL TRAVELING EXPENSES INCLUDED.

A party will leave Boston, March 13, for a Grand Tour of 75 days through the Southern States.

## MEXICO AND CALIFORNIA.

Visits are to be made to Lookout Mountain, New Orleans, Galveston and San Antonio. Ample time will be given to all the leading cities and other places of historic and picturesque interest in Mexico, including **Eight Days in the City of Mexico, a Four-Days' Trip over the Vera Cruz Railway, and Two Days in Guadalajara.** In California, San Diego, Los Angeles, Pasadena, Santa Barbara, San Francisco, Monterey, etc., will be visited. The return tickets may be used from California on **Any Regular Train** until June 30, or with any one of **Nine Parties under Special Escort**, with a **Choice of Three Different Routes.**

**Tour of 40 Days to Mexico**, omitting California: March 13.

**California Excursions:** March 8 and 13.

**Excursions to Washington:** March 13, March 30 and April 27; to **Lookout Mountain**, March 13; to **Gettysburg**, March 30; to **Richmond and Old Point Comfort**, April 27.

**Colorado Tours.** Parties leave Boston monthly for The Colorado at Glenwood Springs.

**The Sandwich Islands:** A party will sail from San Francisco March 17, for a Seven-Weeks' Tour.

**Special Train Through Central and Northern Europe:** the party to leave New York by the North German Lloyd Line June 26.

Send for descriptive book, mentioning the particular tour desired.

**RAYMOND & WHITCOMB,**  
 206 Washington Street (opp. School St.), Boston, Mass.

#### NEW DEPARTURE.

#### \$6.00 TO CALIFORNIA

Is our Tourist Sleeping Car rate for one double berth to Los Angeles or San Francisco on the "Phillips-Rock Island" Car from Philadelphia, Baltimore or Washington. Route is over the B. & O. to Chicago, then via the GREAT ROCK ISLAND ROUTE to Denver and the Scenic and Southern Pacific Routes to destination.

This Car leaves Philadelphia every Wednesday.

Having been in the tourist business successfully for fourteen years we can guarantee the very best service at the lowest possible rate, and one of our well-informed and attentive excursion managers accompanies the car and looks after the comfort of passengers. The Car is Pullman-built and equipped, and, besides the excursion manager, has a porter, and Pullman conductor in charge.

For that California trip you contemplate you should use this service; therefore address for reservation in the Car,

**A. PHILLIPS & CO.,**  
 111 So. 9th St., Philadelphia, Pa.

### Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, March 5, 10 A. M. Subject: The French College and Its Work among the French People of New England. Speaker, Rev. S. H. Lee.

**THE LADIES' PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

**TWENTY-EIGHTH ANNUAL MEETING** of the Boston Young Women's Christian Association, Berkeley Street building, March 5, 7:30 P. M.

**FIFTEENTH ANNUAL MEETING** of the Suffolk Branch of W. B. M., Franklin Street Church, Somerville, March 6, 10 A. M. and 2 P. M. Devotional meetings at 8:30 A. M. and immediately after morning session.

**MASSACHUSETTS BOARD OF MINISTERIAL AID**—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

#### APPROACHING STATE MEETINGS.

Any additions or corrections should be sent in as soon as possible.

Mississippi,	Anniston,	Thursday, March 22.
Alabama,	Macon,	Saturday, March 31.
Georgia,	Memphis,	Wednesday, April 4.
Tennessee,	Dallas,	Thursday, April 5.
Texas,	Baltimore, Md.,	Thursday, April 5.
New Jersey,	Emporia,	Tuesday, April 17.
Kansas,	Ft. Wayne,	Thursday, May 3.
Indiana,	Springfield,	Tuesday, May 8.
Missouri,	Cincinnati,	Tuesday, May 8.
Ohio,	Newton,	Tuesday, May 15.
Iowa,	Pittsfield,	Tuesday, May 15.
Massachusetts,	Kalamazoo,	Tuesday, May 15.
Michigan,	Birmingham,	Tuesday, May 15.
New York,	Johnstown,	Tuesday, May 15.
Pennsylvania,	Redfield,	Tuesday, May 15.
South Dakota,	Oak Park,	Monday, May 21.
Illinois,	Providence,	Tuesday, May 23.
Rhode Island,	St. Johnsbury,	Tuesday, June 12.
Vermont,	Hartford,	Tuesday, June 13.
Connecticut Asso.,	Bangor,	Tuesday, June 13.
Maine,		Tuesday, June 13.
Connecticut Con.,		Tuesday, Nov. 20.

#### BENEVOLENT SOCIETIES.

**WOMAN'S BOARD OF MISSIONS**, Rooms 1 and 2, Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY**—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

**THE AMERICAN MISSIONARY ASSOCIATION**, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 103 Bible House, New York City.

**AMERICAN EDUCATION SOCIETY**—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Sturdy, Treasurer. Offices: 10 Congregational House, Boston, and 151 Washington St., Chicago.

**MINISTERIAL RELIEF**—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-

Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

#### FORM OF A BEQUEST.

I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

**BOSTON SEAMAN'S FRIEND SOCIETY**, founded December, 1827; chapel, 257 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 257 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.  
GEORGE GOULD, Treasurer.  
BARNA S. SNOW, Corresponding Secretary.  
Congregational House, Boston.

**AMERICAN SEAMEN'S FRIEND SOCIETY**, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.  
Rev. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

**THE AMERICAN SUNDAY SCHOOL UNION**, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is: I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, dollars. Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1832.

POND'S EXTRACT has won a great reputation. Spurious imitations are dear at any price.

"Honesty is the best policy." Nobody contradicts it.

Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

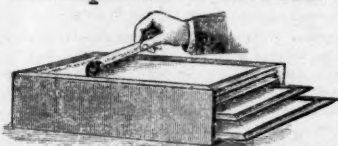
Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Pittsburgh.

GEO. A. MACBETH CO.

## Simplex Printer



Simple, Cheap, and Effective  
Endorsed by Over 50,000 Users.

From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of type-writer manuscript produced in 15 minutes. Send for circulars and samples. AGENTS WANTED.

LAWTON & CO.,  
22 Vesey St., New York.

# L. P. HOLLANDER & CO.

GRAND EXHIBITION OF

Spring and Summer High Novelties  
—IN—  
FOREIGN DRESS GOODS.

Popular Lines, \$1.25, \$1.50, \$1.75, 48 inch.

SUMMER SILKS.

Most effective designs in Taffetas and Indias, 75 cts., \$1.00, \$1.25, \$1.50.

WASH FABRICS AND CHALLIES

at lowest market prices. We have had an unusual demand for

NOVELTY BLACK GOODS

and in these we are well supplied, the assortment including

Figured Crepons and Alpacos,

and a remarkably fine variety of ALL SILK FIGURED GRENADINES, much in

favor for the coming season, at very reasonable prices. We will mention one other line of

BROCHE CREPONS (entirely new), suitable for young ladies' evening dresses,

\$1.00 per yard, good value.

202 to 212 Boylston Street, and Park Sq., Boston.

MODERN Ideas of  
HEALTHFUL Dress  
are Perfected in

Ferris'  
Good  
Sense  
Corset Waist.

Best for Health,  
Economy and Beauty.

BUTTONS at front in-

stead of CLASPS.

RING BUCKLE at hip for

Hose Supporters.

Tape-fastened Buttons—

won't pull off.

Cord-edge Button Holes,

won't wear out.

FIT ALL AGES—

Infants to Adults.

All shapes. Full or

slim backs.

Long or short waists.

Marshall Field & Co. Chicago, Wholesale Depot.

Sold by all Leading Retailers. Send for Circular.

FERRIS BROS. 341 Broadway, New York.

Branch Office: 537 Market St., San Francisco.

READER IF YOU RARE FLOWERS  
choice only, address Ellis Bros.,  
Keene, N. H. It will astonish and please. FREE.

## FERRY'S SEEDS

Are just what every  
sower needs. The mar-  
kets of Ferry's Seeds  
form the foundation up-  
on which has been built the  
largest seed business in the world.  
Ferry's Seed Annual for 1894  
contains the sum and substance  
of the latest farming knowledge. Free  
for the asking.  
D. M. FERRY & CO.,  
Detroit, Mich.

Better than  
Ever for  
1894.

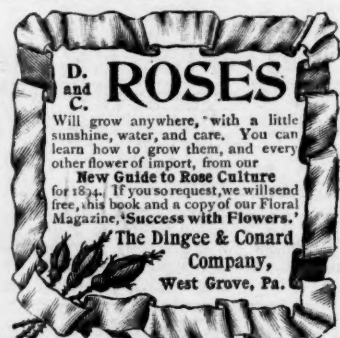


## What Others Say of Us.

"There is no Seedsman in America that enjoys a sounder reputation for square dealing and conscientious claims for the seed he offers. His Catalogue makes no pretense of captivating by tawdry colored pictures, or inflated windy phraseology. It aims to guide, not to bewilder, its readers."

—(From Editorial in Rural New Yorker.)  
To all in search of this kind of a Vegetable and Flower Seed Catalogue, we shall be happy to send it free. You will find in it, probably, a larger variety of some kinds of Vegetable Seed than in any Catalogue published in this country or Europe; many of the more costly we raise on our four seed farms. There are pages of Novelties, from which the humbug has been winnowed out.

J. J. H. GREGORY & SON, Seed Growers, Marblehead, Mass.





## PUBLIC OPINION.

It is better to have homogeneous denominations than a heterogeneous church.—*United Presbyterian*.

Abraham was a civil service reformer. He saw that a few genuine men might, could and should save a corrupt city. Perhaps a lot more like Lot might have effected the salvation of Sodom.—*Lewiston Journal*.

A recent argument by a Republican leader of the question why the Republican party maintained its strength for so many years relied largely on the point that, when the Republicans set out to accomplish anything, they carried it through. The Democrats in the present Congress have done a great many things to convince the country that they have neither nerve nor principle, and they must expect the rebuke that such a course is certain to call down upon them.—*New York Evening Post (Democrat)*.

An actress was married the other day for the third time; two men are still living who have been married to her and divorced from her by the civil magistrate. O, "the majesty of the law"! Is it not immense? She had to go to Brooklyn to be married, in New York the farce would have been branded as "bigamy." Yet in New York no license or ceremony is required to make a marriage valid. It is almost as easy as to "drop a nickel in the slot"! Press the button and "the law" will do the rest! Such a state of things is an awful peril to the nation. The family is the unit. If that be endangered or depraved, woe to the inhabitants thereof.—*The Living Church*.

The prayer meeting is too valuable a part of the church machinery to be clogged and injured by the dullness or foolishness of any man. Let it be open and free as the air to any one who can speak to edification—and sometimes the simplest and most ungrammatical utterances of a pious soul are the most helpful and inspiring—but the tediously prolix, the dull, the absurd, the laughter provoking are among the number whose mouths must be stopped; if the prayer meeting is to be all that it should be and can be. A single over long or foolish speech may do no serious harm, but a series of them from the same offender has, like lead poison, a cumulative effect, and should not be permitted.—*The Examiner*.

It strikes us ungodly outsiders that the trouble with American denominationalism is not that there is too much intellectual activity but that there are too many illiberal liberals, as well as too many illiberal reactionists. A denomination gathering around a school of thought may make a Christian center, as well as an effective and homogeneous focus for promoting the well-being of the world. It is not thinking alike that is wanted, but feeling alike on the side of philanthropy. If Dr. Briggs isn't careful the temper of his heart may be spoiled by the temper of his mind. If the doctor had been on the Jericho road, using the Messianic pharmacy instead of in the temple quarreling with the other doctors, we believe that the cause of the great Physician would have been promoted as much intellectually as emotionally. The dynamics of the pulpit are no longer best displayed in pounding, not even for expounding.—*The Lewiston Journal*.

KEEP UP with the times, don't cling to the imperfect things. Do you use cereal foods on your breakfast table? Then you need cream. Borden's Peerless Brand Evaporated Cream is decidedly superior in richness and flavor to ordinary milk or cream.

## If you have to

take Cod Liver Oil this winter, try Caswell, Massey & Co.'s Emulsion of Cod Liver Oil with Pepsin and Quinine.

## Why?

For the reason that almost all the leading physicians prescribe it. The most generally recommended of all Emulsions.

Get it from your druggist or write to us.

CASWELL, MASSEY & CO., Established 1780,  
New York City and Newport, R. I.

## HON. EX-SPEAKER NOYES.

Our Statesman Cured by  
Dr. Greene's Nervura.

The Great Senator and Representative Recommends  
Dr. Greene's Nervura Blood and Nerve Remedy to  
the Weak, Nervous and Ailing. It is the Best  
Spring Medicine to Take.



PROBABLY more depends upon the character of the recommendation than on anything else. If a person you personally know tells you that Dr. Greene's Nervura blood and nerve remedy will cure you because it cured him you take his word. Here is Massachusetts' greatest and foremost statesman, whom all our readers know, Hon. ex-Speaker Noyes of the House of Representatives, who tells you what this wonderful medicine, Dr. Greene's Nervura blood and nerve remedy, has done for him, and advises you to take it and get well, if you are sick, weak, nervous, sleepless, debilitated or run down in health. He assures you that it cured him and he is positive that it will cure you.

The newspapers say of Hon. Mr. Noyes: "No citizen of Boston stands higher in public estimation

"Having used Dr. Greene's Nervura blood and nerve remedy during my convalescence from a severe rheumatism, and experiencing its very beneficial results in accelerating my recovery, by imparting a healthy tone to my whole overwrought nervous system, I write that others needing a like restorative may have a like advantage.

"It seems to me nothing could have contributed so much to invigorate and recreate, as it were, my severely taxed nerves and debilitated vitality as did this excellent remedy. And to all needing some invigorating and permanent restorative to mind and body, over-burdened in business or other cases, I desire to offer my testimony in behalf of Dr. Greene's Nervura blood and nerve remedy as the very best medicine within my knowledge or observation. I am willing that the best possible use should be made of this note to bring the matter to the attention of others suffering as I was.

CHARLES J. NOYES,  
Equitable Building, Boston, Mass."



HON. EX-SPEAKER CHARLES J. NOYES.

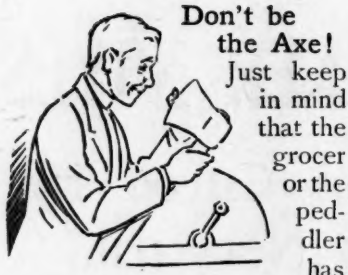
than he. A lawyer of the greatest eminence and highest ability, he is a born leader of men. In public life for nearly half a century, he is a representative citizen, one of the most popular and best known men in the United States.

"He was elected a senator and was eight times returned to the House of Representatives. It shows in what high estimation he is held by the people that he was five different years elected speaker of the House of Representatives. Governor Long made him a justice, knowing that he is of unquestioned integrity, superior ability and great conscientiousness. A man of majestic brain, he is a great statesman and has few equals as an orator. He was at one time a candidate for lieutenant-governor, and he nominated Alger for President in the National Convention."

Such is the eminence and standing of the gentleman who writes the following for the public welfare:

Hon. Ex-Speaker Noyes is and always will be a boon to his fellowmen, and in thus giving his advice to the suffering and the weight of his high standing and eminent reputation to his indorsement of the wonderful curative virtues of the great medical discovery, Dr. Greene's Nervura blood and nerve remedy, he is proving himself a benefactor to those who are sick, weak, nervous and ailing. It is a fact that Dr. Greene's Nervura blood and nerve remedy cures. The sick need it to make them well. Those who do not call themselves exactly sick, but who are ailing, out of order and do not feel just right, should take it, for it will put them in perfect health and strength. Everybody needs it now when a spring medicine is necessary to maintain health. It is the best spring medicine possible to take.

Dr. Greene of 34 Temple Place, Boston, Mass., its discoverer, is our most successful specialist in curing nervous and chronic diseases. He can be consulted free, personally or by letter.



Don't be  
the Axe!  
Just keep  
in mind  
that the  
grocer  
or the  
ped-  
dler  
has  
"an axe to grind," when he  
tells you that he has something  
"as good as" or "the same  
as" **Pearline**. There can be  
but one reason—more profit  
to him by your use of the  
substitutes.

But how is it with you?  
What reason can you have for  
wanting to take the risk?  
Certainly not economy—  
**Pearline** leads to the greatest  
economy in every direction—  
saves the most money, time,  
clothes and health. If your  
grocer sends you an imitation,  
be honest—send it back. 388

"It's like a  
Magic Touch"

**ELECTRO-SILICON**

TRIAL quantity for the asking; box post-  
paid, 15 cts. in stamps. Sold everywhere.

**ELECTRO SILICON CO.,**  
72 John St., New York.

IT IS WORTH KNOWING



It is Interesting to Read what

**Comfort Powder**

will do for you.

It will cure

Eczema, Itching,  
Chafing, Erysipelas,  
Salt Rheum, Bed Sores,  
Irritation under Truss, Burns,  
a Chafing Baby, Tender Feet.

It ensures a clear complexion. Sold by  
druggists, 50 cents per box, postage paid.  
**COMFORT POWDER CO., HARTFORD, CONN.**

Send 2 two-cent stamps for liberal sample and book.

Use **COMFORT SOAP**,  
the Finest Medicated Toilet Soap for the  
Hands, the Face, and the Complexion

IT WILL SERVE THE INTERESTS OF ALL CON-  
CERNED IF, IN CORRESPONDENCE SUGGESTED  
BY ANNOUNCEMENTS IN OUR **ADVERTIS-  
ING COLUMNS**, MENTION IS MADE OF THE  
FACT THAT THE ADVERTISEMENT WAS SEEN  
IN **THE CONGREGATIONALIST**.

#### BOSTON MINISTERS' MEETING.

Last Monday morning Rev. Walcott Fay read a paper on The Jewish Sabbath and the Lord's Day from an Historical Standpoint. Christians, he said, try to live in harmony with the Ten Commandments, not because they were written on tables of stone for the little nation of Israel, but because they are inscribed on the soul of man, graven in his very constitution, so that they cannot be broken without doing violence to his whole nature. We are not Jews, but Christ's free-men. So we are no more bound to keep the letter of the old commandment, that is, the special day enjoined in it, than to keep the law of circumcision, or any other Mosaic requirement. But we are bound to keep the spirit of the law, that is, one day in seven, because the physical and spiritual needs of humanity demand it.

After Christ's resurrection the Christian Jews kept two days—the seventh as Sabbath, because Moses commanded it, and the first, which they always called the Lord's Day—with rejoicing as the day of their Master's rising from the dead. But the Gentile Christians, who knew nothing of the Mosaic law, kept only the first day; and among later generations of Christian Jews, who came more and more to look upon themselves as Christians rather than Jews, the observance of the seventh day gradually fell into disuse and its spirit was transferred to the keeping of the Lord's Day, which came to represent all that was essential in the Jewish Sabbath and the hope of immortality besides. Christ never commanded His followers to keep the first rather than the seventh day of the week, but by His resurrection, repeated visits, ascension and gift of the Holy Spirit on that day, He seemed to testify His approval of the custom which arose as a spontaneous expression of their overflowing love and joy.

Mr. Fay thought that if greater reason were to arise for again changing the day of the week this would be entirely justifiable, and urged the ministers to faithfully keep Monday as their day of rest, since Sunday is their hardest working day. The address was followed by a brief discussion in which some exception to the essayist's position was taken by Mr. C. B. Botsford.

#### BIOGRAPHICAL.

REV. GARDINER S. PLUMLEY, D. D.

Although chiefly known in Presbyterian circles Dr. Plumley has been pastor of the Greenfield Hill, Ct., church since 1884. He was born in Washington, D. C., Aug. 11, 1827, graduated from Yale in 1850 and studied theology at Union Seminary. His longest pastorate, eighteen years, was with the Presbyterian church in Metuchen, N. J., and the latter part of his life he was actively engaged in journalistic work as New York correspondent of the *Presbyterian* and as editor and compiler of the *Presbyterian Church Throughout the World*. He died at the Presbyterian Hospital in New York City Feb. 21, after a long illness. Six children survive him.

#### HOME MISSIONARY FUND.

Gratitude, Northampton.....\$2.00  
A Friend, Henniker, N. H.....2.00  
I. F. P., Springfield.....2.00  
A Friend, Walton, N. Y.....2.00

THE BEST MEN WANTED.—"Yes, sir; we want some good men, men of first-class character and ability, to represent us. Among our representatives are many of the noblest and best men in America, and parties of that stamp can always find a splendid business opportunity at our establishment." That is the way Mr. B. F. Johnson of the firm B. F. Johnson & Co., Richmond, Va., stated the case in reference to their advertisement in this paper.

**Rae's Lucca Oil**

The Perfection - -  
- - of Olive Oil.

GUARANTEED ABSOLUTELY PURE BY

*S. Raedli*

LEGHORN, ITALY.

Established 1836.

There's nothing better than good Mince Pie, and there's nothing easier to make, if "NONE-SUCH" CONDENSED MINCE MEAT is used. There's no more need of preparing your own mince meat than for your own grinding flour. Try a package of None-Such. You will miss nothing but a lot of useless work.

At all grocers. Made by  
**MERRELL-SOULE CO., Syracuse, N. Y.**



TO USERS OF

**Cudahy's Rex Brand Beef Extract.**

We have secured a set of superb photographic reproductions in half-tone of the entire *World's Columbian Exposition*. This beautiful Art Portfolio will be issued in **fourteen parts**, each part containing **sixteen engravings** or 224 in all. The complete work will contain engravings of every Main Building, every State and Territorial Building, every Foreign Building, Interior Views, Lagoons, Statuary, Grounds, Fountains, and about fifty views of the Midway Plaisance. These grand pictures, each one of which is a work of art, are printed from copper plates on the finest quality of cream enameled paper. The original photographs of which these are reproductions were sold for fifty cents each on the Fair grounds. In order to secure any one of the fourteen parts, it will only be necessary for you to send six cents in postage stamps (to cover cost of mailing). Order by number.

We send free our illustrated booklet from "Ranch to Table," an interesting write-up of the cattle industry, from the "branding of the Maverick" to the "round-up" of the prime steer into delicious Beef Extract. Sample Jar sent free for 6c. to pay postage.

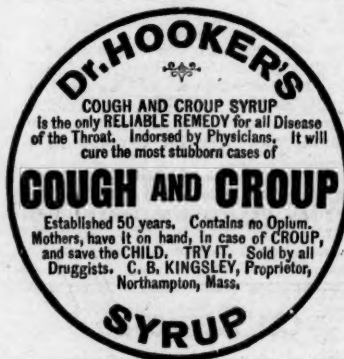
**The Cudahy Pharmaceutical Co.,**  
SO. OMAHA, NEB.

**Absolute Purity Guaranteed**

Responsible physicians have lately said  
that the purest and most economical is

**Liebig COMPANY'S**  
**Extract of Beef**

Free from fat  
and gelatine,  
of fine flavor,  
its excellence  
never varies.



**Dr. HOOKER'S**  
COUGH AND CROUP SYRUP  
is the only RELIABLE REMEDY for all Disease  
of the Throat. Indorsed by Physicians. It will  
cure the most stubborn cases of

**COUGH AND CROUP**

Established 50 years. Contains no Opium.  
Mothers, have it on hand, in case of CROUP,  
and save the CHILD. TRY IT. Sold by all  
Druggists. C. B. KINGSLEY, Proprietor,  
Northampton, Mass.

**SYRUP**



## A Pure Norwegian

oil is the kind used in the production of Scott's Emulsion — Hypophosphites of Lime and Soda are added for their vital effect upon nerve and brain. No mystery surrounds this formula — the only mystery is how quickly it builds up flesh and brings back strength to the weak of all ages.

## Scott's Emulsion

will check Consumption and is indispensable in all wasting diseases.

Prepared by Scott & Bowne, N. Y. All druggists.



**"WORTH A GUINEA A BOX."**

## BEECHAM'S PILLS

**CURE**  
**SICK HEADACHE,**  
**Disordered Liver, etc.**

They Act Like Magic on the Vital Organs, Regulating the Secretions, restoring long lost Complexion, bringing back the Keen Edge of Appetite, and arousing with the **ROSEBUD OF HEALTH** the whole physical energy of the human frame. These Facts are admitted by thousands, in all classes of Society. Largest Sale in the World.

Covered with a Tasteless & Soluble Coating. Of all druggists. Price 25 cents a Box. New York Depot, 105 Canal St.

## ELY'S CATARRH CREAM BALM

I was surprised after using Ely's Cream Balm two months to find the right nostril, which was closed for 20 years, was open and free as the other. I feel very thankful.

—R. S. Cressingham, 275 Eighteenth St., Brooklyn.

**HAY-FEVER**

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail. ELY BROTHERS, 56 Warren Street, New York.

## DYSPEPSIA.

This annoying disease, so prevalent in the United States, is speedily and permanently cured by the use of

## ANTI-DYSPEPTINE.

Not a quack or cure-all remedy, but a positive cure for Dyspepsia, Constipation, Indigestion and Sick Headache. Immediate relief after the immoderate use of Alcoholic Stimulants or Tobacco. Insist on your Druggist getting it for you, or send one dollar to the sole manufacturers. Take no other. Get the genuine. Cure guaranteed. Address

PRIVATE FORMULA CO., Dayton, Ohio.

## TRUSSES

on 30 Days Trial

Easy, durable and cure effected. Send for sealed catalogue. Eggleston Truss Co. 69 Dearborn St. Chicago.

## FIVE YEARS' USE OF THE ELECTROPOISE

By MANY THOUSANDS OF PATIENTS in the United States has Proved it the Most Valuable Remedy ever Produced for the Permanent Cure of Disease. Pure Atmospheric Oxygen. Its Success is Unequalled.

You should Know About It.

Send information to

REV. L. A. BOSWORTH,  
ROOM 10, No. 36 BROMFIELD STREET, - - - BOSTON, MASS.

## BOSTON MONDAY LECTURESHIP.

The sixth and closing lecture last Monday attracted the largest audience during the course. Park Street Church was filled to overflowing, and the topics discussed in the prelude awakened the liveliest interest. Mr. Cook opened with a warm indorsement of the Salvation Army, which he characterized as a "divine dragnet for the dregs of humanity." He then proceeded to analyze the actions of the socialistic anarchists who invaded the State House the preceding week under the leadership of Morrison I. Swift, and were "fed on demons' rations." Extracts were read from his book entitled, *Is It Right to Rob Robbers?* which is a sort of undeveloped novel that defends a scheme of compulsory socialism. After showing how full of sophistry, fallacy and heresy the book is, the lecturer said, with emphasis, "Any man who holds these doctrines is a dangerous friend of the poor." This sentiment elicited prolonged applause. He declared it to be a true principle that it is the business of able-bodied men to get a living, and finding work is a part of the task. State help should not take the place of self-help, although as a temporary expedient and in cases of extreme distress a church, school, municipality or State might be justified in providing work. The fact that Mr. Swift is an educated man and has traveled in Europe, where he studied the ideas of socialists, only makes him a more dangerous agitator. But whoever attempts to mingle European socialism with American labor reforms is a misguided friend of the poor. It is useless to try to intimidate Americans, and to deliver charity under a threat is a false way of doing things. Governor Greenhalge was heartily commended for the stand he took against the mob, and again the audience applauded, as it did several times during the lecture.

The third topic touched upon was temperance work in the public schools as secured through the law, now adopted in thirty-eight States, whereby scientific instruction in temperance is compulsory. This advance is due chiefly to Mrs. Mary W. Hunt, who received a number of prizes at the World's Fair for her work in this direction. The lecture proper was on *The Conquering Christ of Christianity*.

Among others who took part in the exercises were Bishop Mallalieu of Mississippi and J. Hudson Taylor of the China Inland Mission, who denounced the opium traffic as the sum of all villainies. He said he trembled almost as much for Britain as for China, however, for he feared an awful judgment was in store for her. Dr. James B. Dunn made an earnest protest against the bill now before the Legislature to permit minority representation in the Boston school board. If this were allowed it would put the board back where it was seven years ago when half the members of the board and a majority of the committees were Roman Catholics. To his query, "Shall it be done?" came vigorous replies of "No, No!"

A vote of thanks was passed expressing a deep appreciation of the service Mr. Cook has rendered the public in this course of lectures and a hope that they may be continued next year. But another possible trip around the world may hinder him from entering upon the twentieth year of the Boston lectureship.

MANY good housekeepers are annoyed at the burnt edges of pudding dishes and scalloped dishes when placed on the table from the oven, but the new London device, advertised elsewhere in this issue by Jones, McDuffee & Stratton, is effective, and has the approval of thousands who have tried it.

## Saved His Life

BY USING

## AYER'S CHERRY PECTORAL



"When my adopted son was seven years of age, he had as severe a cough as I ever knew anyone to suffer from. He coughed incessantly, and spit up blood. I tried everything I could think of, but he constantly grew worse, and I feared the poor little fellow would surely die. At last, I gave him Ayer's Cherry Pectoral, being recommended to do so by the physician. This medicine gave the child speedy relief and effected a permanent cure."—Mrs. M. E. DEBAT, Liberty, Texas.

## Ayer's Cherry Pectoral

Received Highest Awards  
AT THE WORLD'S FAIR

## MOTHERS! MOTHERS!

To know that a single application of the Cuticura Remedies



will afford instant relief, permit rest and sleep and point to a speedy and economical cure of torturing, disfiguring, itching, burning and scaly humors, and not to use them without a moment's delay is to fail in your duty. Cures made in childhood are speedy, economical and permanent.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. POTTER DRUG AND CHEM. CO., Sole Proprietors, Boston.

See "How to Cure Skin Diseases," free.

## ADAMSON'S BOTANIC COUGH BALSAM

CURES

## COUGHS,

## COLDS, ASTHMA,

## HAY FEVER

AND ALL DISEASES LEADING TO

## CONSUMPTION

Regular Sizes 35¢ & 75¢

More than twenty years ago it was introduced throughout New England as a remedy for Coughs, Colds and Pulmonary complaints. Since its introduction it has constantly won its way into public favor, until now it is the universal decision that ADAMSON'S BOTANIC BALSAM is the

BEST REMEDY FOR CURING Coughs, Colds, Asthma, and all Lung Troubles.

MADE ONLY BY F. W. KINSMAN & CO., New York, and Augusta, Me. For sale by all the best druggists. Trial size, 10 cts.

# Royal

## Baking Powder

*Absolutely Pure*

A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.

ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

## EASTER

Pilgrim Service No. XXX.

M. C. HAZARD, JOHN W. TUFTS.

Two Editions { Original Music, 16 pp., 100 copies, \$4.00  
Selected Music, 8 pp., 100 copies, \$2.00

## "EASTER MORN"

Also Seven Other Services (price, 100 copies, \$4.00).

- II. THE GLORIOUS HOPE (Easter).
- V. EASTER DAY (Easter).
- X. EASTER LILIES (Easter).
- XIV. EASTER VOICES (Easter).
- XVIII. THE STORY OF EASTER (Easter).
- XXII. THE RISEN CHRIST (Easter).
- XXVI. THE HOPE OF THE RESURRECTION.


Samples to Superintendents, 2 cents each.

Congregational Sunday School & Publishing Society,  
BOSTON AND CHICAGO.

"A LITTLE —  
HIGHER  
IN PRICE



BUT—"



CHINA  
JAPAN  
HAWAII  
AUSTRALIA  
INDIA

If you are going there you should know all about the journey. It is made most comfortably via the

## Santa Fé Route

Particulars are given in the book "To California and Back," mailed free on application to

JNO. J. BYRNE, 732 Monadnock Building  
CHICAGO, ILL.